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THE

English

FFB 11 1915

resbyterian Messenger.

FEBRUARY, 1859.



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TO ADVERTISERS.

THE ENGLISH PRESBYTERIAN MESSENGER will be found an excellent medium for Advertisements, which are requested to be sent on or before the 23rd of each Month to Mr. R. K. BURT, Printer, Holborn Hill; or to W. WARD, AGENT for Advertisements, 43, De Beauvoir Square, N.

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THE ENGLISH

PRESBYTERIAN MESSENGER.

PROFESSOR FLEMING.*

The scientific reputation of the late Free Church Professor of Natural Science was solid, growing, and European. He had no mere popular arts about him, and no appetite for notoriety. A thorough student himself, he was somewhat impatient of the pretences of "sham" scientific men. He enjoyed the friendship of most of the eminent naturalists of this country, and of several

of those of the Continent.

"The Lithology of Edinburgh" was almost ready for the press when its lamented author died. It has been issued under the superintending care of the Rev. John Duns, of Torphichen, well known to a large circle of friends as a distinguished geologist. The life prefixed to the Lithology seems to have originated in a paper published in the "North British Review" of February, 1858. The author has carefully traced Dr. Fleming's career from boylood upwards, with that love for his subject which similar studies have given. Fleming was born of Original Seceder parents, but, on choosing the ministry as his calling, left Dissent for the Church of Scotland. He early showed his fondness for natural science, and cultivated the habit of accurate observation as an essential qualification for the naturalist. In 1808, at the age of twenty-three, he was ordained minister of Bessoy, with the full concurrence of the people. In that remote Shetland parish he only remained two years, having been presented to the Fife parish of Flisk, where he became a near neighbour of Dr. Chalmers. Marrying in 1813, he found in his wife a helpmate in his scientific labours, as well as in his domestic life. He became D.D. and F.R.S.E. in the course of a few years.

Having proved his strength by contributing the article "Ichthyology" to the "Edinburgh Encyclopædia," and writing various scientific papers in the Transactions of the Edinburgh Royal Society, and elsewhere, he gave to the world, in 1853, his great work, the "Philosophy of Zoology." A letter of thanks from Cuvier, on receiving a presentation copy, is given in the memoir. Professor Zendrini, of Pavia, translated the work into Italian. In Italy it

still enjoys a high reputation.

The memoir of Dr. Fleming gives interesting statements of his controversies with Dr. Buckland and Mr. Conybeare on geological points. There

^{* &}quot;Lithology of Edinburgh." By John Fleming, D.D. Edited, with a Memoir, by Rev. J. Duns, Torphichen.

is the pride of the English Churchman manifest, in the way in which these writers treated the Scotch minister. After Dr. Fleming's fame became more established, homage was paid to success which had been denied to talent. Such is the world. Kicks first, and praises when you do not need them, as Dr. Johnson wrote to Lord Chesterfield. Much interest is given to the memoir by the correspondence of Drs. Barclay and Neill, of Edinburgh.

The loss of a favourite son was severely felt by the minister of Flisk, and contributed, with other reasons, to make him willing to leave, when, in 1832, he was presented to Clackmannan. His scientific name induced the Senatus of King's College, Aberdeen, to offer him the Natural Philosophy chair there in 1834. His acceptance in his parish is testified by an invitation, signed by 418 male communicants, to remain among them still.

Dr. Fleming, though opposed to the Veto Act, was a sincere Non-Intrusionist, and cast in his lot with the Free Church. The chair of Natural Science in the New College was not founded for him, but on general and solid grounds of usefulness. He filled it with much acceptance and usefulness till his death, in the winter of 1857. We trust that the Free Church will not discard this chair from her curriculum. "Few clergymen" (why does not Mr. Duns use the Scriptural word "minister"?—in the covenant time he would have got a Presbyterial rebuke for "clergymen") work as hard as fully employed lawyers, physicians, or merchants. There is among them a great deal of trifling at study—of reading which takes up much time and bears little fruit-not a little time spent in mere coterie talk." Having shown that a minister can have twenty hours a week for scientific studies, he goes on to say, "Men who cry out about neglect of duty in such cases, are either too ignorant to be able to sympathise with higher studies than catering for a Sabbath sermon, or too lazy to keep abreast of the intelligence of the day. They shelter their ignorance, their indolence, or their envy, under a loud profession of zeal for what they call a minister's proper work." This is true, but a minister who, like Dr. Landsborough, or Stevenson, or Dr. Fleming, devotes himself to science, must be content to be only common-place in Theology, Exegesis, Church History, or Systematic Theology, cannot be thoroughly furnished, except by the use of all the time which a man can spare from the immediate work of the pulpit and of visiting.

Into the merits of the "Lithology" we cannot further enter than to express our opinion that even the non-geological reader will find it interesting from fullness of statement and illustration. The antiquarian tastes of Dr. Fleming, and his conscientious readiness to do justice to his predecessors in the geological field, are exhibited fully in it. The book is beautifully got up, is illustrated with a photograph of the doctor, and is really cheap, considering the price of natural history books, and the style in which it is

issued.

STATE OF PROTESTANTISM IN FRANCE.

Ir must have been gratifying to our readers to learn, by what appeared in our last number, that the deputation of the Foreign Aid Society had come to the conclusion "that the constitutional freedom of worship enjoined in Belgium being real, there is no limit to the extension of Protestant evangelisation in that country." Far different, we regret to say, did they

find the state of things in France, and their views have been abundantly confirmed by several communications lately addressed to The Times newspaper; one of these writers does not hesitate to say, "that the men who made the educational law of 1850, as is evident from the spirit that pervades the whole, had two objects in view—to increase the influence of the hierarchy and press the life-blood out of Protestantism, by throwing obstacles in the way of a feeble minority."

This allegation seems fully borne out by the facts adduced in the following instance:—Previous to December, 1852, there were, and had been for several years, twelve Protestant schools, attended by several hundred children, in the Department of the Haute Vienne and Arrondissement of Billac; and such had been their success that whereas in 1842, in one commune in particular, not six persons could read and write, in 1850 there was not an inhabitant

of the place who had not one or both of these accomplishments.

But all on a sudden the Academic Council of the department decided, that in these Protestant schools there was "no moral or religious instruction," and they were at once shut up. The law of 1850 requires that there should be "moral and religious instruction;" in every school, but, that in order to be so, a minister of religion, recognised by the State as such, must be answerable

for its quality.

In October, 1853, the schoolmasters took a journey to Paris, had an audience of M. Fortoul, the then Minister of Public Instruction, who, to bring the schools under the above regulation, directed them to accept the inspection of one of the consistory of Vienne; to this they agreed, but the Academic Council, with the Bishop of Limoges at their head, decided that there were no Protestant schools, because they were not in union with any reformed body in connection with the State, and though every effort was made by petition to the Emperor to get this decision annulled, all was without effect. Teaching then commenced from house to house, and has continued ever since; but such is the vigilance of the police, that none but children belonging to each family can thus receive instruction therein.

The Protestant places of worship had also been shut up, but, by direct intervention of the Emperor, these were re-opened in June, 1856, and in Nevember following the question of re-opening the schools was again brought before the minister, M. Rouland, who said, "Let the pastor who shall inspect the schools be a member of the Protestant Church recognised by the State; let the school teachers be clear in all the fitness required, as it respects nationality, knowledge, morality; let them positively submit to everything that ought to be respected in the interests of the State, and, as far as I am concerned, I shall have no more formal objection to raise against the re-opening of the schools." This seemed encouraging enough, but the following is the result, as stated by the correspondent of The Times, signing himself "Eye Witness."

"A final effort has just been made to bring the question to an issue, - a regularly certificated schoolmaster has applied to the Prefet of Limoges for permission to open schools attached to the new Protestant chapel which has lately been erected in that cathedral city, in place of one taken down to suit the railway station. The application on behalf of the schoolmaster and his wife was refused. An appeal was then made from the Préfet's adverse decision to the Departmental Council of the Haute Vienne. The schoolmaster, M. Touzau, pleaded his own cause, and, after recapitulating the transactions of six years, and proving to the satisfaction of every one but a French magistrate under the Imperial régime that he had a right to keep a school, he ended his address to the Court with these words:--" Gentlemen, I conclude by declaring to this Council my wish to conform to all the demands of the law which have been so well defined by the Minister of Public Instruction, and I am prepared to submit entirely to the control aud inspection required by the same law, and particularly to be inspected by a member of the Protestant clergy recognised by the State.' The judgment recorded is as follows:

'EMPIRE FRANCAIS.

'Prefecture de la Haute Vienne.—Extrait du Registre des Deliberations au Conseil Departemental de la Haute Vienne.—Seance, Nov. 18, 1858.

[Translation.]

'The council is called to decide upon the opposition put by M. le Préfet to the opening of free schools which the Touzaus, man and wife, agents of the Société Evangélique, have declared their wish to open that Protestant place of worship, Rue Prèpapaux, at Limoges.

'After due deliberation the Council unanimously, and by virtue of Art. 28 of the law of the 15th of March, 1850, confirms and maintains, for the sake of public morals, the opposition made by M. le Préfet to the opening of the

schools, &c.

' An exact copy from the register,

'BERTHET, Secretary of the Council.'

"It would seem that public morals at Limoges are in more danger of being corrupted than at Paris; for, in that metropolis, there are Protestant schools, containing upwards of 2,000 children. As the great engine of corruption of morals employed in these schools is the Bible and religious tracts, it is possible that the Limousins are more susceptible of impressions than the Parisians."

We regret to add that another correspondent writes, "This administration of the law is not confined to the South of France; within a few hours' journey from Dover, the traveller may witness both schools and chapels closed; and in the West of France he will find Protestants worshipping in secret assemblies.

But we return to the deputation of the Foreign-Aid Society and their visit to the northern *Départements* of France, which—

"Comprise those of L'Aisne, Le Nord, La Somme, and Pas-de-Calais. The chief cities of these Provinces—the residences of the Préfets—are, respectively, Laon, Lille, Amiens, and Arras. In these four provinces are found upwards of seventy Protestant congregations, regularly organised, besides temporary places of worship, where the Protestants assemble in small numbers. The Société du Nord, in union with the Société Centrale Protestante, at Paris, was formed some years ago for the purpose of reviving, under the Divine blessing, spiritual religion among those established congregations—reaching the scattered members, who were in several of the towns, villages, and hamlets, few in number, as sheep without a shepherd—and, finally, by the preaching of the everlasting gospel, to collect around those bodies of Protestant Christians, the neglected and ignorant Roman Catholics. The success which has attended the operations of the Société du Nord is a token that the Great Head of the Church is present with them, owning their work, 'and confirming the Word with signs following,'

"Before, however, visiting the actual field of labour of the Société du Nord, we were desirous of offering our sympathy to the Pasteur Bretegnier, of Inchy. On arrival at the first station from Charleroi, we were kindly and hospitably received by his brother-in-law le Pasteur Chenaud, at Le Cateau. This zealous minister of the Reformed Church of France has, within a year since he was appointed as pasteur in this town, surrounded himself by a respectable body of Protestants, and erected a convenient 'Temple.' The Mayor of Le Cateau is a Protestant, a native of Switzerland, and the head of one of the largest establishments in France, and

perhaps in Europe. The mass of buildings which form the factory of M. Sedoux, strike the stranger with astonishment, not less for their magnitude than for the order and propriety which reign throughout the whole. M. Sedoux and his family form the nucleus of the Protestant Church, and it is not surprising, under these circumstances, to find that the Protestants at Le Cateau, in the midst of a population of 7,600 souls, are secured from such persecution as has lately been actively employed at Maubeuge, in the neighbourhood. Le Cateau-Cambrésis, in the sixteenth century, had its château fortified on the borders of the Selle, a little river that runs into the Escuat. The temporal sovereign of the province was the Archbishop of Cambrai, a 'Prince of the Holy Roman Empire.' There has recently been discovered in the Departemental Archives of Lille a register, in quarto, of 100 pages, which throws a melancholy interest over this town. It relates, in the quaint language of a chronicle of the sixteenth century, the religious persecution of those days, and how widely the Reformation had spread in this part of France and what is now the neighbouring kingdom of Belgium. In the town of Valenciennes alone, forty-eight Protestants were executed in one month, two were burnt, six hanged, and many others beheaded. Le Cateau had its martyrs, as well as its church and pasteurs. The Reformation was here quenched in rivers of blood; but after the lapse of three centuries, many of the inhabitants of these countries ask for the faith which their ancestors were compelled to relinquish, and Cateau-Cambrésis—now called Le Cateau—has again seen a church rise from the ashes of her martyrs.

"In the year 1566, a certain Antony de Moucheau, an inhabitant of Cambrai, living near the Cemetery Saint Georges, went to Le Cateau, and said, 'I hope we shall soon have the glory of God in Cambrai. I know many brethren, to the number of 800 or 900, who are ready to embrace the Reformed religion. A young man, Bernard Carlier, brought from those persons of Cambrai a letter to the Consistory.' (Old MS.) Since that period, the massacre of St. Bartholomew's-day (1572), the desolations of the Dukes of Guise (whose château still exists in the Cambrésis, within sight of the now Protestant station of Grougis), the Revocation of the Edict of Nantes (1635), and the disasters which followed, have successively swept over those cold plains in which Cambrai stands, and yet there is left a remnant of the Church of Cambrai, to hold in their feeble hands the banner of the Reformation. They can all be assembled now in a single room. Some can remember the time when the name of Protestant was first revived in 1802, and the

voice of the evangelist heard in the 'desert,' some twenty-five years ago.

"Such is the capricious nature of the administration of the law in these provinces, that while no school is permitted at Grougis, here, at Fresnoy, the distance of two leagues, no opposition is offered by the authorities. A convenient school-room, with a good apartment for the master and mistress, form part of the

Protestant Institution at this large Bourg of Fresnoy-le-Grand.

"The following morning, Thursday, 14th, brought us at an early hour to St. Quentin. The Protestant establishment in this commercial town, its handsome 'Temple,' the schools, the institution for young ladies, and the distribution of tracts and religious books, continue to have the able and zealous superintendence of M. le Pasteur Guiral, to whose kind attention, and the information we received from him, we are greatly indebted. The following day he proposed to visit one more scene of the labours of the Société du Nord, in a village at seven miles' distance from St. Quentin, called Fontaine-Nôtre-Dame. The history of Protestantism in this Commune (under the jurisdiction of the Préfet de L'Aisne, at Laon, in the diocese of Soissons), is an epitome of the annals of provincial opposition. Eighteen months ago Protestantism was unknown at Fontaine. 'But the memory of the just is blessed,' In former days, a noble Protestant family possessed and inhabited the château, whose remains still exist, and a large extent of territory, including wood and forest, belonged to M. Cottier. The bload lands are now gone into other hands, the forests are cleared away, and a knoll at the distance of half-a-mile from the old château, planted with trees-forming the only refreshing feature to the eye in wandering over an extensive arable countryshades the tomb of the Cottier family. The inhabitants of Fontaine-Nôtre-Dame remember how seventeen years ago the benevolent widow of M. Cottier was followed to that solitary resting-place by hundreds, who believed that a Protestant might be a Christian, if the tree may be judged by its fruits. But no follower of her faith was seen, until some of the villagers began to go occasionally to hear the gospel at Fresnoy-le-Grand, in the 'Temple' recently erected there. A few of them then petitioned the Pasteur Lequeux that they too might have the gospel preached to them. M. Lequeux was instructed by the Consistory at St. Quentin to go at once, and into whatsoever house he might enter there to abide. and receive those that came. For more than six months the people who desired the gospel assembled with the Pasteur or his substitute, Sunday after Sunday, until there suddenly came a decree from the Sous-Préfet that the Protestant worship not having been "authorised" should cease. The mayor of the commune had virtually given the authority, but a power higher than that of the peasantmayor interposed. The President of the Consistory deeming this interruption of their worship to be an infringement of their right to authorise or license a pasteur in any place within its circumscription, repaired at once to Laon, and asked for an interview with the Préfet. The Pasteur pleaded for liberty of worship, and showed the necessity of the case, by representing that two baptisms of infants were waiting for the ensuing Sunday, and seven catechumens for their first communion. The Préfet, acknowledging the justice of the case, as well as the desirableness of baptism for infants, and of instruction for young persons, declared that worship could not be permitted in that village. In further conversation it appeared that the Préfet was yielding to the pressure of monseigneur (the bishop of the diocese). Finally, the Préfet, admitting the unreasonableness of the interference, but constrained by the ecclesiastical pressure to preserve appearances, allowed, as a compromise, the celebration of the Protestant worship in a place to be licensed for the purpose, once a month. It was in that place that we met at noon on Friday, the 15th of October. More than 150 persons were gathered inside and outside the straitened room, and we were led to wonder how, in the short space of one year, a people ignorant of the Word of God and without other instruction could have thus eagerly listened with devout attention to the exposition of the Word of God, joining in solemn prayer, and singing praises with heart and voice to the Saviour Jesus."

It will henceforth depend upon the issue of a conflict, whether this infant Church will be suffered to meet, or be suppressed. The question will he, whether the Préfet, the constituted administrator of the laws, or the delegate of the Pope,

is to be the head commissary of police in the Departement de L'Aisne.*

To this account of the visits made to a part of the sphere of labour of the Société du Nord, the deputation cordially add an equally favourable opinion with that which it has expressed concerning the work of the Société Evangélique of Belgium. It has, it is hoped, been shown that these Societies have established the strongest claims to the confidence of the friends of Protestantism on the continent. If the Belgian work asks for support on the ground of the means of extension afforded by the religious freedom which happily prevails in that country,—our Protestant fellow-labourers, and the flocks they have gathered out of the Roman Catholic communities in France, claim our sympathy, as well as our support, on the ground of the opposition and persecution to which both pasteurs and people are there subjected.

* "There is hope of better days; the Emperor gave the representatives of the Protestant bodies a most gracious reception on New Year's Day, and it is believed he intends to take those matters into his own hands. The Minister of Public Instruction has also intimated that arrangements are being made to have the grievances of Protestants heard at head-quarters, and no longer to leave them to the arbitrary decision of Préfets and Bishops."—Third letter in "The Times."

THE LATE REV. DUNCAN LENNIE.

It is our melancholy duty to record this month the death of one of our most esteemed and ablest ministers, the Rev. Duncan Lennie, which took place at Glanton, on Sabbath, the 12th of December. We regret our inability to give many particulars of his life, as we have reason to believe that his career was a remarkable one, and would have afforded an illustration of the triumph of perseverance over early difficulties of no common character. He seems to have been a native of the Argyleshire Highlands, to have been early left an orphan, and, from hints he himself gave, we gather that his first real experience of life was as a sailor, and during this period he had made so distant a voyage as Bombay. What induced him afterwards to study for the ministry we cannot tell, nor how he overcame the difficulties which would beset a penniless and unknown youth in obtaining a university education. On the authority of some of those who studied with him we are able to say, however, that he passed through his curriculum with credit to himself, and with the approval and esteem of the Professors. He studied at Glasgow, and was licensed by the Presbytery of that place. After spending some time as a probationer, chiefly in the Presbytery which licensed him, he was ordained by the same Presbytery, in 1841, to a charge in the Island of Tobago, West Indies. Here he laboured with great acceptance, and made many friends, with some of whom he kept up correspondence to the day of his death. At the close of the controversy, which resulted in the disruption of the Church of Scotland in 1843, Mr. Lennie resigned his charge in Tobago, and after a tour in the United States of America, returned to his native country to cast in his lot with the Free Church. At this period the congregations of the English Presbyterian Church were in a somewhat perilous position. Very many of the ministers had suddenly been called away to supply the vacated charges in Scotland, and some of the English Presbyterian congregations, tired of such treatment, were meditating a flight from our communion to some other where they would be better cared for, and have the prospect of ceasing to be mere training fields for the benefit of the Scottish churches. In some of the raids across the border made by a few active members of Synod to procure ministers for such charges, Mr. Lennie's attention was directed to the English churches, and he was shortly afterwards inducted by the Presbytery of Northumberland to the charge of the Presbyterian Church at Glanton.

It would be superfluous to speak of Mr. Lennie's character and usefulness, both as a minister at Glanton and a member of the Church. Suffice it to say he was highly esteemed and much beloved by his people—the gathering at his funeral and the tears shed—and that by hard-featured and sturdy men—sufficiently testifying to this. He was in truth one of those men who are the more loved as they become better known, the outer crust might be somewhat rugged, but within beat a heart true and tender; and while all respected him, those who had the good fortune to know him well will not soon forget, or cease to revere his memory. As a member of the Church no one was better known; and when anything occurred to draw him forth, no one could speak more effectually, or more to the purpose. We believe, on three occasions at least, he was nominated to the Moderator's chair, but in

each case declined.

For the last few years his health has been impaired. Though he did not speak much of his ailments, he suffered much from almost constant ill-health. His departure at last was sudden. He had been preaching at

Alnwick during the communion season there, on Sabbath, the 5th December, as also on the following Monday evening. It was remarked by all that his addresses were unusually impressive, and his prayers apparently deeply heartfelt, but none supposed that, before another Sabbath-day should be ended, he who addressed them so affectionately would be called to his rest. On the following Tuesday he visited an old parishioner at a distance, whom he supposed seriously ill. On his return to Alnwick, he fainted by the road-side, and vomited blood. He had another fainting fit in the manse; but, nevertheless, he thought himself so much recovered next morning, that he walked to Glanton during the course of the day. On Friday, however he was again seized, and the vomitings of blood continued, with some intermissions, till Sabbath evening, when he peacefully fell asleep. His last words were, "Happy, quite happy," which he uttered in reply to a question as to how he felt.

He was interred in the churchyard at Bolton, Northumberland, on Friday, the 17th December, and was followed to the grave by the members of Pres-

bytery, and a large concourse of people.

Miscellaneous Papers.

(Original and Selected.)

EVANGELISTS.

THE Church has been of late interested in | licity of appointment, to this needed work? the preaching of Brownlow North and Having received the appointment, by ordiother good men, who have been preaching from place to place to great crowds. We do not in the least mean to detract from, or disparage their efforts. But is there not "a more excellent way."

We find in Ephes. iv. 2, that Christ gave some "evangelists," as well as "pastors and teachers." In 2 Tim. iv. 5, we find Timothy exhorted to "do the work of an evangelist." There is no need to suppose that the Evangelistic office was intended by the Great Head of the Church to be confined to Apostolic times. Every age of the Church stands in need of some such office. Why should not our Church revive the order of Evangelists? England needs such men not a little. In every Evangelical church it may be supposed that there are men who have received from the Head of the Church peculiar powers of awakening and arousing sinners. Why should not such men be set apart, not by their own choice, or in a corner, but in the Synod itself, with the utmost solemnity and pub-

nation if probationers, by designation if already ordained, let every Synodical appointment, every pulpit in the Church, be thrown open to them. The most devoted men will be the readiest to hail the welcome services of such gifted and qualified brothers. In this way, what some churches have sought to gain by revival meetings would be effected without trenching upon our Presbyterian order in the slightest.

THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

BY THE REV. JAMES D. BURNS, HAMPSTEAD. THE time has gone by when the cause of missions stood on the defensive. That the Church of Christ holds its treasure of sacred truth, and light, and wisdom, in trust for God; that it is charged with a solemn duty to the whole outlying people who sit in darkness, and is bound to gather them within its fold, is admitted by all, except the partisans of a Sadduccan neutrality, impartial to all faiths, because believing none. The exciting events which have recently drawn the eyes of Christendom to the East with an interest unrivalled since the era of the Crusades have convinced many who look at our holy faith more as a moral influence than a regenerating power, that no Christiau nation can neglect this duty without sinning against the law of self-preservation. The question may be said to have advanced a stage. It is no longer about the rightness or expediency of Evangelistic effort, so much as the best and likeliest means of promoting it; and whenever a duty is recognised and guidance devoutly sought from the Father of lights, that we may walk in the way and do the work of righteousness, the right and safe path will grow plain by degrees, and his presence move in it before us like a pillar of fire.

To all Christian minds it is a thought full of hope and good cheer, that, as each of God's commands has a front of promise, every endeavour in his strength for the good of others has a returning line and reaction of blessing to ourselves. Each appointed meed of service, each completed act of self-sacrifice, carries in it an exceeding great reward. On the highroad of Christian obedience, duty and interest go hand in hand. It is the aim of this paper to notice a few points in which the missionary labour of a church in the outfields of heathenism has a wholesome and genial influence within the home sphere of her action. Of this noblest and purest form of charity it is signally true that it is

"—Twice bless'd: It blesseth him that gives, and him that takes."

I. It secures to the Church a vivid and peculiar evidence of the power of God's simple truth. Every day we feel how much familiar and common things lose their power to impress us. The morning sunrise, true to its daily time, does not move our wonder half so much as an eclipse; but after the long dark months of an Arctic winter, men gather and gaze on the first glimmer of coming dawn as on a miracle of glory and beauty. The desert manna, at first sweet to famished Israel as angels' food, after a few years became insipid and palled on the sated appetite; and those grand and solemn Bible-words which have rung in our ears from childhood and become a part of our Sabbath and household life, lose too often their freshness and force. They glide over and off from the heart instead of sinking in. It is not easy for those who have grown up under Christian training-to whose lips the language of Scripture comes as easily as their native speech-to preserve their knowledge of the truth free from the rust and canker of formalism. We deal with

the great verities of the gospel as if they were obsolete symbols instead of living realities, and are taken by surprise when some sudden revival, with its throngs of awakened and inquiring minds, proves what mighty power to stir the heart of man lies in the simple words that Jesus died to save. It is a good thing for our torpid faith to be thus rebuked and chafed into vital action, and in the blessed results which have once and again been witnessed when the gospel message has been brought into contact with the untutored minds and vague yearning hearts of some heathen people, the Church has been made to realise the value of her own treasure of truth, to feel the power and temper of that heaven-forged weapon which has been put into her hand. It is natural that "good news from a far country" should stimulate and put heart in us for greater efforts and more earnest prayers for times of refreshing in our own. It is well to be reminded, when we contrast the chilling apathy and deadness of Christian lands with the new-born fervour, and zeal, and joy of some band of Indian or Chinese converts who have "turned from idols to serve the living and true God, and to wait for his Son from heaven," that it is not the Word that has lost its power, but we that have lost faith in the Word, which is everywhere aud at all times the "power of God unto salvation."

II. It tends to develop and exhibit to the Church the highest type of Christian character. It would be interesting to attempt an estimate of the positive gain that has resulted to the Church — the wealth of saintly memories and names that has been flowing into her treasury—since, within a period not much exceeding an ordinary life-time, the evangelistic fervour and glow of her earliest days has been rekindled. Apart from the incalculable benefits she has conveyed to savage and pagan races, what cause for rejoicing wouder has she had in the goodly sons that have been "nursed at her side"! What a noble company of witnesses has she reared-an unfailing succession of Evaugelists consecrated by the baptism of fire, who have gone forth bearing the cross in lowly hearts and painful lives to drive in the frontiers of heathendom! What illustrious names from all sections of the Church have become familiar to us as "household words"! What gentle and venerable faces look down on us from her walls-monumental forms stauding round the courts of the temple! Time would fail us to speak of Schwartz, and Carey, and Martyn, and Williams, and Macdouald, and Judson, and Morrison, and others "who remain unto this present "-Moffatt and Livingstone in Africa, Duff in India, William Burns in China-mcn who have attained to the greatness of the first of these. Such names belong to no sect nor party, as the stars belong to no earth-named constellation. They are burning and shining lights in the wide heavens; their examples are the common heritage and glory of the Church of God.

Might we not here also refer to the witness borne by the converts gathered in from heathen communities amid the pecuhiar trials to which they are exposed, as a substantial benefit to the Church at large? For examples of patience amid reproach, meekness amid violence and wrong, constaney in the rage of persecution, faithfulness even unto death, for the confessor's cross, and the martyr's crown, we can point to the blood-stained annals of India and Madagascar. In pagan lands, and in our own time, we have seen the same fight and victory of faith which Rome, Ephesus, and Smyrna saw in days when, out of weakness, Christian men were made strong to overcome the powers of the world. The infant Church, planted in heathen territory, is of necessity a witnessing Church, and exhibits the life of faith under peculiar forms - heavenly truth in conflict with Satanic delusion, as the world saw it when it first heard the name of Christ. radiates light not only into surrounding darkness, but sheds abroad a lustre and warmth to cheer the whole brotherhood of

redeemed humanity.

III. It awakens a spirit of prayerfulness and active sympathy in the Church. Missionary effort is the outflow of spiritual life from a church, and it is also the deepening and filling of its hidden springs. The life from which the effort proceeded is nourished and quickened by the effort made, as the dewy mist that rises from a land of running brooks and fountains gathers and falls again in a refreshing shower. When, in answer to prayer, labourers have been sent forth into the harvest of God, the prayerful impulse will be maintained,-it will have more point and aim,-it will be strengthened by being concentrated on some special labourer, and directed to some special corner of the wide domain. Every letter of his, whether it tells of sowing in tears or reaping in joy, of patient toil or first- desire to give is itself a gift; the act of fruits of blessing, draws closer the bond of giving is blessed to the soul, and the gift sympathy, and elicits the genial response. bestowed is returned a hundred-fold into It stirs the heart of the Church to devont the bosom. The seed sown may at times remembrance and fervent pleading. We be late in ripening, but it can never be land with him on the alien shore; we go forth with him into the street or bazaar of double harvest, springing up in the desert the pagan city; we hear him telling the old ground where it is cast, and, by a spiritual Gospel story with stammering lips and law of increase and compensation, bearing melting heart to a mocking crowd; we fruits of righteousness within the fenced

wander with him through suburb and hamlet; we sail with him up some strange river that washes many an idol-shrine, and is sullied with the blood of many a sacrifire: we gaze on jungly shore and clustering palm-groves where slender minaret or quaint pagoda carries his thoughts to the village spires of his native land. And how does the heart thrill with his when the first timid inquirer steals by night to his dwelling, and he feels that some word of Christ has reached and roused that spirit from its trance of death! How anxiously do we watch with him over the sprouting and growth of that tender germ into a vigorous and fruitful faith, avowed before the world, and stamped by the Church's seal! Surely this is a gain to us as well as to him. Out of such sympathy there will surely grow up in us a spirit of active benevolence, a Christ-like compassion for "the ignorant and them that are out of the way," the heathen in the shadow of the fold. The great work of winning souls within our own sphere will be more a reality,—the affections will be stirred and freshened,-the mind braced and kept in tone, when otherwise it would stagnate in selfishness, or corrode in inaction.

Nor can we close without adverting to the fact that it is only when the Church is striving to carry out her Lord's commission, that she can expect the great return and ingathering of souls that she looks for. There is a close connection between such efforts and the promise of blessing,— between "scattering and increasing," between seeking to water others, and being ourselves watered with dews of heaven. The Apostles, when they acted as almoners of their Master's bounty, carried away twelve baskets of fragments from the feast. And no church has honestly endeavoured to act up to the spirit of his last com-mand, when he had compassion on the multitude of nations "scattered abroad" over the world's waste "as sheep not having a shepherd;" no Christian man has done any service or made any sacrifice for others from love to the Lord who bought him, who has not learned what deep, ever-living truth lies in the words of the Lord Jesus, when he said, "It is more blessed to give than to receive." abortive. Rather may we say, it yields a

enclosure whence the sower went forth to

The above is the Opening Address of the "Quarterly Paper of the Young Men's Missionary Society in Connection with the English Preshyterian Church."

ELECTING LOVE.

BY THE LATE MR. DAVID GORRIE.

God's handyworks, beneath, around, above, On every side, proclaim that he is love; All living creatures hy His hand were made, And by His hand they are preserved and

His gifts are perfect, all that he hestows Without a price forth from his treasure flows. He placed mankind at first in Eden's howers,

Where grew, in rich profusion, fruits and

flowers

Of every kind, that could delight impart, And fill with love and gratitude the heart; In that fair place dwelt universal joy, And nought was there to hurt or to destroy, In pastures green the cattle roamed at will, And drank unharmed at each meandering rill;

The feathered choir with music filled the

And all creation praised a God of Love.

When sin had entered Eden's blest abode, And man rebelled against the laws of God-When clouds of woe fair Eden shadowed o'er.

And marred that place, so beautiful before-Stern, unrelenting justice said, that all The race of Adam fell in Adam's fall,-And had, for this, our race been doomed to

Who could have said that God had willed our death?

Is it his will that fallen angels lie In endless torments, pains that never die? Ah! no; their own devices hrought them

They sank-'twas holy wrath that dealt the blow.

Who, then, can understand the wondrous love

Which brought Immanuel from the realms

And with the Father, with the Spirit One, God's own-beloved-well-heloved Son!

In him a ray of mercy from on high, Pierced thro' the gathering clouds of misery. He came to manifest the grace of God, Affliction's vale of tears he gently trod, In love the ather sent him from ahove-Electing, never changing, endless love!

In love he satisfied the laws' demands, That all who were his own might from his

Receive a glorious rohe, a heavenly dress, A robe of pure and spotless righteousness. He shed his blood to wash their sins away, He fought with death, for them he gained the day;

By him the Holy Spirit, sent in love, Fits them for an inheritance ahove-Where all is pure, ineffable delight, Where saints and blessed angels will unite, To sing the matchless love of God the great, The Three in One-Eternal Potentate!

WHAT IS TO BE DONE WITH OUR CHARLEY?

YES—that is the question! The fact is, there seems to be no place in heaven above, or earth heneath, exactly safe and suitable, except the bed. While lie is asleep, then our souls have rest-we know where he is and what he is about, and sleep is a gracious state; hut then he wakes up bright and early, and begins tooting, pounding, hammering, singing, meddling, and asking questions; in short, overturning the peace of society generally for about thirteen hours out of every twenty-four.

Everybody wants to know what to do with him-everyhody is quite sure that he can't stay where they are. The cook can't have him in the kitchen, where he infests the pantry to get flour to make paste for his kites, or melt lard in the new saucepan. If he goes into the wood shed, he is sure to pull the wood-pile down upon his head. If he be sent up to the garret, you think for awhile that you have settled the prohlem, till you find what a boundless field for activity is at once opened, amid all the packages, boxes, bags, harrels, and cast-off ruhbish there. Old letters, newspapers, trunks of miscellaneous contents, are all rummaged, and the very reign of chaos and old night is instituted. He sees endless capacities in all, and he is always hammering something, or knocking something apart, or sawing, or planing, or drawing hoxes and harrels in all directions to build cities, or lay railroad tracks, till everybody's head aches quite down to the lower floor, and everyhody declares that Charley must he kept out of the garret.

Then you send Charley to school, and hope you are fairly rid of him for a few hours at least. But he comes home noisier and more hreezy than ever, having learned of some twenty other Charleys every separate resource for keeping up a commotion that the superabundant vitality of each can originate. He can dance like Jim SmithBrown-and Will Briggs has shown him how to mew like a cat, and he enters the premises with a new warwhoop learned from Tom Evans. He feels large and valorous; he has learned that he is a boy, and has a general impression that he is growing immensely strong and knowing, despises more than ever the conventionalities of parlour life; in fact, he is more than ever an interruption in the way of decent folks who want to be quiet.

It is true, that if entertaining persons will devote themselves exclusively to him, reading and telling stories, he may be kept quiet; but then this is discouraging work, for he swallows a story as Rover does a piece of meat, and looks at you for another and another, without the slightest consideration, so that this resource is of short duration, and then the old question comes back—What is to done with him?

But after all Charley cannot be wholly shirked, for he is an institution—a solemn and awful fact; and on the answer to the question, What is to be done with him?

depends a future.

Many a hard, morose, bitter man has come from a Charley turned off and neglected; many a parental heart-ache has come from a Charley left to run the streets, that mamma and sisters might play on the piano and write letters in peace. It is easy to get rid of him; there are fifty ways of He is a spirit that can be doing that. promptly laid, but if not laid aright will come back, by-and-bye, a strong man armed, when you cannot send him off at pleasure.

Mamma and sisters had better pay a little tax to Charley now, than a terrible one by-and-bye. There is something significant in the old English phrase, with which our Scriptures render us familiar, a MAN-child-a MAN-child. There you have the word that should make you think more than twice before you answer the question, "What shall we do with Charley?"

For to-day he is at your feet; to-day you can make him laugh, you can make him cry, you can persuade, coax, and turn him to your pleasure; you can make his eyes fill and his bosom swell with recitals of good and noble deeds; in short you can mould him, if you will take the

trouble.

But look ahead some years, when that the wilful strength of manhood fill out that will sometimes keep him quiet by you for little form. Then you would give worlds for the key of his heart, to be able to turn corner he may build a block-house, annoy-

he has learned to smack his lips like Joe and guide him to your will; but if you lose that key now he is little, you may search for it carefully, with tears, some other day, and never find it.

> Old housekeepers have a proverb, that one hour lost in the morning is never found all day. It has a significance in this case.

> One thing is to be noticed about Charley, that, rude and busy, and noisy as he is, and irksome as carpet rules and parlour ways are to him, he is still a social little creature, and wants to be where the rest of the household are, A room ever so well adapted for play, cannot charm him at the hour when the family is in reunion; he hears the voices in the parlour, and his play-room scems desolate. It may be warmed by a furnace and lighted with gas, but it is human warmth and light he shivers for; he yearns for the talk of the family, which he so imperfectly comprehends, and he longs to take his playthings down and play by you, and is incessantly promising that of the fifty improper things which he is liable to do in the parlour, he will not commit one if you let him stay there.

> This instinct of the little one is Nature's warning plea-God's admonition. O, how many a mother who has neglected it because it was irksome to have the child about, has longed at twenty-five to keep her son by her side, and he would not. Shut out as a little Arab; constantly told that he is noisy, that he is awkward and meddlesome, and a plague in general, the boy has found at last his own company in the streets, in the highways and hedges, where he runs till the day comes when the parents want their son, and the sisters their brother, and then they are seared at the face he brings back to them, as he comes all foul and smutty from the companionship to which they have doomed him. Depend upon it, if it is too much trouble to keep your boy in your society, there will be places found for him-warmed and lighted with no friendly fires, where he who finds some mischief still for idle hands to do, will care for him, if you do not. You may put out a tree and it will grow while you sleep, but a son you cannot-you must take trouble for him, either a little now or a great deal by-and-bye.

Let him stay with you at least some portion of every day; bear his noise and ignorant ways. Put aside your book or work to tell him a story, or show him a little voice shall ring in deep bass tones; when that small foot shall have a man's weight and tramp; when a rough beard spoil the comfort of the whole circle. A shall cover that little round chin, and all pencil, a sheet of paper, and a few patterns turb you, and it costs you more thought and care to regulate him there, balance which is the greatest evil-to be disturbed by him now, or when he is a man.

Of all you can give your Charley, if you are a good man or woman your presence is the best and safest thing. God never meant him to do without you any more than chickens were meant to grow without

being brooded.

Then let him have some place in your house where it shall be no sin to hammer and pound and make all the litter his heart desires, and his various schemes require. Even if you can ill afford the room, weigh well between that safe asylum and one which, if denied, he may make for himself in the street.

Of all devices for Charley which we have, a few shelves which he may dignify with the name of the cabinet, is one of the best. He picks up shells, and pebbles, and stones, all odds and ends, nothing comes amiss; and if you give him a pair of scissors and a little gum, there is no end of the labels he will paste on, and the hours ho may innocently spend sorting and

arranging.

A bottle of liquid gum is an invaluable resource for various purposes, nor must you mind though he varnish his nose, and fingers, and clothes (which he will do of course) if he does nothing worse. A cheap paint-box; and some engravings to colour, is another; and if you will give him some real paint and putty to paint and putty his boats and cars, he is a made man.

All these things make trouble-to be sure they do-but Charley is to make trouble, that is the nature of the institution; you are only to choose between safe and wholesome trouble, and the trouble that comes at last like a whirlwind. God bless the little fellow, and send us all grace to

know what to do with him.

SHADOW AND SUNLIGHT.

IT is a wearisome old world, I said to myself the other morning as I sat by my chamber-window - a deceitful world -full of fair promises that are always broken, or bright anticipations that are never realised.

I thought of the long wail of anguish that is evermore rising from the earth; of the broken homes, the bleeding hearts, the crushed hopes ;-I remembered that every time the clock ticks, some soul, gasping, groaning, agonising, is torn from its frail

ing nobody. If he does now and then dis- body, and sent forth naked and shuddering into the mysterious future.

> Here, a bride, with the marriage vow scarce cold on her lips-the orange flowers that wreath her hair unfaded, is stricken down. Death claims her for his bride, and they fold her pale hands over the still bosom, and the sunshine and the glory of earth seem buried in her grave.

> Little children, around whom many fond hopes clustered, fall by the way. Fathers and mothers, brothers and sisters, loose their warm clasp of our hands, breathe a few faint words of farewell, and pass over the cold river, leaving to us nothing but sad memories and darkened homes. The green mounds multiply in the graveyard, and the vacant seat by the fireside.

> Is it not a weary world—a lonesome world?

> Then I thought of the long catalogue of crime that with each day's record grows longer and blacker; how man hates and persecutes his brother man, till the blood of many a murdered Abel calls to God from the ground; -of the prison-houses that dot the earth, each with its share of infamy and crime, and the wickedness which no prison bars confine; -of the gross ignorance and superstition that fill the world—the deeds of darkness done for righteousness sake ;of the Pagan mother, throwing the child God has committed to ber care into the swift river, or burying it in the ground, even while its sweet pleading eyes are turned to her for protection.

And, again, I thought of the high aspirations that find no fulfilment—the broken day dreams-the restless search after happiness -of the many who seek, the few who find it.

Fame, pleasure, learning, all have their votaries-thirsting, panting, for something to fill the soul's deep yearning, and finding out "cisterns, broken cisterns, that can bold no water." A weary, weary world.

But, hark! what was it that brought the glad tears to my eyes, and made me say involuntarily, life is pleasant-life is pleasant, and God is good?

It was but a bird's song-a wild, sweet carol from the elm tree, but it tbrilled through every gloomy corner of my heart, carrying sunshine with it, and spanning my

clouds with the bow of promise-" Halle- | THE INCOME OF THE CHURCH OF luiah," cried my exultant soul, " for the Lord God omnipotent reigneth,"

It is a glorious world to live in-a beautiful world, for God made it; and from the frozen north to the burning tropics, he has crowded it with scenes of beauty.

Out in the wide prairie, where none but angel eyes can see it, he has planted the wild flower and painted its tiny petals as none but God could paint them. Away in the green forest, where the breath of the pines is sweet, the sunshine falls cheerily through the thick boughs, and the old woods are vocal with life - happy life. Everywhere, in the air, the water, and on the earth, are myriads of joyous creatures, who know no care, no sin, no fear.

And among men, who will say that even now more of sorrow mingles with their lot than joy?

True, there are sad hearts, but so are there many happy ones. Every night, as the sun bids good-by to one smiling village after another, thousands of little children, with folded hands and quiet hearts, kneel by a mother's side, and in different languages pray to the one good Father in Heaven: then peacefully fall asleep to wake with fresh glee in the morning.

True, a dying groan is heard every second, but around how many death-beds angels stand waiting; and when the poor, glazed eve closes on the loved of earth, does it not open on Him who tasted death for every

True, the world is full of sin and suffering, but its soil has been trodden by the feet and hallowed by the cross of Him who knew no sin, and the Prince of Peace shall yet reign King of nations.

True, we are striving always to drink at the broken cisterns, but if we will we may come to the fountain of living waters; and above the turmoil of life is heard ever the voice of the world's Redeemer, saying, " If any man thirst, let him come unto me and drink."

Thanks, little bird, for your morning carol. Go, sing it to other sad hearts, and teach them that God is good, and life his gift.

ENGLAND.

In round numbers, may be taken as follows :-

Total amount of Tithe Receipts £6.500.000 Income of Prelates . 198,000 Cathedral Collegiate and

Churches, Glebes, &c. 600,000 Perpetual Curates, and Bonefices and Fees 600,000 Universities, Schools, Chaplains, &c. 1,112,000

> Total 9.010.000

And yet hundreds of the "Working Clergy" and "Poor Curates" of this Church are toiling and starving on pittances varying from £40 to £90 a year!

THE JEWS.

The Jewish nation, dispersed in almost every part of the globe, without forming anywhere an independent nation, amounted in number in 1858 to 4,658,800, not comprising 30,000 Samaratins, and 1,200 Ishmaelites, which would make a total of 4,690,000 persons. The total number of Jews in Europe is stated at 2,451,179, making the 110th part of the whole popula-

THE AMERICAN REVIVAL.

WE take the following interesting particulars from a recent number of the New York Observer :-

"This work of the Holy Spirit is moving on in its mysterious and amazing power. It is still progressing. We speak of it advisedly. Events seem to be clustering thick upon us which betoken a still greater advance to be made. All the indications of God's providence are, that a mighty work of grace is preparing to be accomplished. How desirable that all the churches throughout this broad land should feel the importance of the present crisis and act upon it, and take measures at once to improve this day of merciful visitation.

"The incidents of this great revival have been as interesting of late as any which have transpired since the beginning. We have more and more evidence that the church in all her branches is being roused from inaction and comes under the power of the ever-blessed Spirit. The north and the south, the east and the west are feeling the heavenly influence. hear glad tidings from many quarters. Requests for prayer flow in from every part of the land. The Fulton Street prayer meeting is a daily scene of earnest prayer. Those who come to pray make large requests. The Lord has put it into their hearts to expect great things, to believe that He will do great things for us; and His providence is opening up the way for the fulfilment of these expectations. We only seem to be carrying out the suggestions thus made. We may say, the whole week thus far has consisted mainly in following the leadings of the providence of

"If any one doubts about the revival let him come into the prayer meetings. Come in on any day, and sit half an hour; and be honest to the convictions of your own mind; and you will no longer doubt. We have now completed eleven months of the daily meetings. The high and the low, the the rich and the poor, must strive upon a common level; and day after day, day after day, they meet for prayer. The spot

is holy ground.

"It was said by a Philadelphian, who spoke of his own personal knowledge, that at the prayer meetings at the Bedford Springs, President Buchanan was a daily attendant, and that he never missed but one meeting while he was in the place, and that was owing to sickness; that he took a deep and solemn interest in knowing all that he could of the progress of the great revival, and especially in our great cities. One thing is remarkable. We have never heard of the man who has come to one of the prayer meetings and has gone away to scoff at them. We have heard of those who have intended to do it, but never of one who has actually done it. If they have come to scoff they have gone away to pray."

To the same paper we are indebted for the following thoughts on the

FOUR GREAT REVIVALS

with which America has been visited :-

"At the Fulton Street prayer meeting a few days since a venerable clergyman of the Dutch Church arose and said,

"'We are now in the fourth great revival under the Gospel dispensation. The first commenced in Pentecostal times, and continued several centuries. The second commenced in the time of Martin Luther, and was long continued in the church. The third was in the days of Edwards and Whitfield and the Tennants. The fourth is that which now pervades our country and is spreading to all other lands.

"The great fact and truth established by the first great revival was the supreme divinity of our Lord and Saviour Jesus Christ. It began with the dispensation of the Spirit on the Day of Pentecost. It went on through the days of the Apostles. This was the great rejoicing truth and fact of the period. It filled all hearts with gladness. It was the great truth on which the faith and the fate of a perishing world depended. It was necessary that this truth should be established and felt as a foundation on which the world would build its hopes.

The great truth illustrated and established by the great revival in the time of Luther and the Reformers was the doctrine of justification by faith in Christ. This cardinal doctrine was the platform on which they stood in their opposition to the errors of the Church of Rome. It was necessary that the world should be set right on this subject; and it was set right. It was this that aroused the true church with amazing power; so that kings and dynasties sunk feebly down before her as she marched on

in her glorious triumphs.

"'The first truth illustrated and established in the third great revival, in the time of Edwards and Whitfield and the Tennants, was the doctrine of immediate conversion and regeneration by the Holy Spirit. It was necessary that this great doctrine should be enforced and stamped indelibly upon the convictions and heart of the world; so that it should remain an undisputed fact, received and acknowledged by all.

"And now the great truth illustrated and established by this great revival of the present time, the fourth great revival, is the cardinal doctrine of Christian union, oncness of the church, a real unity, a oneness of all her members in Christ, the Head.

"'It is this great truth that is in this revival and by this revival impressed upon the world. It is this that arms the clurch with its energy and power, by which she overcomes and goes on to victory and triumph. This is the truth which is to live in the convictions of men till Christ has subdued all things to himself.'

THE POWER OF PRAYER.

"A highly respected Presbyterian clergyman afterwards arose, and said,

" We should remember that all these great revivals were bestowed in answer to I wonder if my brethren ever think of the power of prayer, of the power they have to prevail with the Divine mind. If you ask me how this is, I cannot tell you how: but just see what the Bible reveals and teaches on this subject. It seems as if God had disclosed the fact that he cannot withstand the prayers of his people. see what he says about this. Look at the case of Moses on the mount. God complained to Moses, as if he had said, "These people, whom I have brought out of Egypt with a high hand and outstretched arm, have made themselves a golden calf; and they bow down and worship it; and they forsake and forget me, who scooped out the waters of the sea for them to pass over, who wrought miracles for their deliverance in the land of bondage. Now my wrath is waxed hot against them. Now, Moses, let me alone, that I may destroy them. I will make of you a great nation. I will cut them off utterly: but if you fall down and pray I know I cannot do it. Don't ask me to spare them; and I will make of you a great people."

"What did Moses do? Why, he fell on his knees. "Oh! my Father, what will

become of thy great uame?" he said "What will the heathen say, and they of Egypt? Why they will say that thou broughtst them out here, into the wilderness, to destroy them, and could not or would not save them; that be far from thee, Lord;" and what did God do? Why, he seemed not to be able to withstand the prayer of his servant; and rebellious Israel was saved.

"'Take other examples. At the prayer of one man the rain was staved. Not a drop of water or dew upon the earth for the space of three years and six mouths; and then at the prayer of one man the hea-

vens gave rain. "" Take another example. They of the Amalekites, and Moab, and Mount Seir, combined against the Jews to destroy them with a great army: but they awoke in the morning; and 180,000 of them were dead corpses. What was the matter? Why, one man had gone out against them armed with prayer.
"'So when God poured out his Spirit in

these great revivals it was in answer to prayer. Oh! when will the church learn that God hears and answers prayer; that

prayer with God prevails."

Missions.

CORFU.

THE readers of our number for October will be happy to learn that the gallant 91st Regiment, there spoken of, have safely arrived in India. It will be remembered that, at a prayer meeting held by the Rev. Mr. Charteris, on the eve of the departure of this regiment, Quartermaster-Sergeant Taylor, in the name of himself and a number of individuals composing the corps, presented our missionary with a handsome gold watch as a mark of their esteem, and to bear testimony, "not only to the charitable and religious manner," as was then expressed, "in which you have always received us, but also to the zeal you have always shown in ministering the word of God, the glorious gospel of our Lord and Saviour Jesus Christ." We give the substauce in full because it bears such ample proof of the kind Christian feeling between the preacher and his military audience; and we hope our readers will remember in prayer these "devout soldiers" now that they are exposed to all the dangers of this

perilous Eastern campaign. In a late letter Mr. C. says-"I have a long letter from Corporal M'Keane, of the 91st, giving details of their voyage and safe arrival at Poonah, where they were privileged to hear, on the Sabbath, the Rev. Murray Mitchell preach from 1 Peter ii. 11. There M'Keaue and several others of the regiment have enrolled themselves members of a Total Abstinence Society, the principle of which he has practised for three years. They are under orders for Kamptee, and have before them a march of six weeks. I immediately answered his letter, forwarding my reply by the 3rd Buffs, which left on Monday, 22nd November. They are a fine body of men, almost equal to the 91st. Lieutenant-Colouel Ambrose, commanding it, and his officers, sent me a subscription of £4 9s. in behalf of the Bible and Religious Tract Society. From this latter society I expect soon to receive a box of books for the hospital here.

Pray send twenty-four copies of the

Shorter Catechism for our Sabbath School. In addition to instructing the children every Lord's-day, after the forenoon service, I give them a lesson each Monday between cleven and twelve o'clock, at which hour the children are separated into their respective denominations, and taught by the clergyman of their own persuasion. Rev. Mr. Clark and myself have both gladly availed ourselves of this opportunity of communicating religious instruction which the Government have appointed. I vastly like it, and hope it may be the means of doing much good. My other work goes on as usual.

> (Signed) WILLIAM CHARTERIS.

THE AMOY MISSION.

THE fourth Annual Report of the Association of friends in Scotland who support two of our present staff of missionaries at Amoy has just been published. It furnishes a very complete narrative of the entire working of our mission. More labour, we think, has been bestowed by them in raising the necessary support for their share of the mission than has been put forth by uswhich appears to be demonstrated by the fact that, apart from Sabbath Schools, and collections, &c., their report contains the names of nearly a thousand subscribers. We copy the following passages from the

Funds.-The ordinary receipts during the past year have been £530 2s. 3d., Legacies, &c., £45 16s. 7d., in all £575 18s. 10d., and the expenditure £554 8s. 3d. In consequence of Dr. De la Porte having left Swatow, Mr. Burns has not as yet drawn for the sum destined for the medical work at that station; but your Committee, deeply impressed with its importance, will be ready to aid in maintaining such an agency. They have received one offer to support a native evangelist, which costs about £12, and will be happy to receive other contributions for this object. They

gratefully acknowledge the services of the

ladies in the various towns who have

report :

spontaneously come forward as collectors. OPIUM TRADE. - The Committee alluded at the commencement of this Report to the New Treaty of Tien-tzin, which secures many valuable privileges for the mission Besides free access into all parts of the Empire, full protection is afforded to natives professing the Christian religion. It is, however, cause of deep regret that the opium question has been again passed over in silence, both parties apparently feeling in silence, both parties apparently feeling most inviting for missionary enterprise the extreme difficulty of the subject. It is that the world presents. It is sad that

more than probable that the legalising of the trade is contemplated by both Governments, although in some way that may spare the Chinese Imperial Government the open disgrace attaching to the act. It may be thought by diplomatists a happy solution of the difficulty, enabling the British Government with less discredit to retain the monopoly and the profits of the trade in India, but it is well calculated to fill the minds of Christians with sorrow and with alarm. The efforts hitherto made by a few individuals have failed to rouse the country to a sense of its duty in the matter.

A new cra has begun in China. The whole empire is open to the gospel, and the great want is the missionary to proclaim it. The Shorter Catechism declares that it is especially the preaching of the Word, which the Spirit of God employs as the agency for adding to the Church such as shall be saved. For this personal coutact of the living agent with the heathen mass, there can be no substitute. Sending millions of Testaments does not absolve from the Redeemer's command to "go into all the world, and preach the gospel to every creature." The question is thus emphatically stated by Dr. Duff:-

"We cannot be too earnest in reminding our Christian friends and supporters at home, that the distribution of the Scriptures in the first instance is not the means for evangelising the heathen, which either the word of God, apostolic use, or the experience of modern missionaries does at all recommend. No! the voice, THE LIVING VOICE, pouring forth God's truth, in articulate utterance from a glowing regenerate heart, is the real plowshare for tearing up the roughened surface of a rampant heathenism, and preparing a new soil for the ready reception of the written Word.'

Prior to the new treaty, the letters of the missionaries were filled with appeals for Many golden opportunities were given which they could not take advantage of,-many urgent requests to preach, made by the heathen themselves, had to be declined; and when a blessing had attended the preaching of the Word in localities at some distance, they were unable to follow it up by that careful instruction and personal oversight which are so absolutely necessary in the building-up of a church among the heathen.

And, now, when by treaty the whole country is thrown open, what language can set forth the urgency of the call for more labourers. Not only is the field by far the largest, but at this moment it is the

those who are toiling in the field should | to bear the loss of their worldly substance, also be burdened by anxitey for the permanence of their work, and the well-being subjects which demand daily intercession. of the converts in the case of their being themselves carried away from the scenes of labour, by sickness or by death. The last letter received from oue of your missionaries closes with these touching words :-

"What we cry for, what we need, what the perishing innumerable multitude of the heathen needs, is a great band of godly selfsacrificing men, living men to give themselves to prayer and the preaching of the word, to publish the good news of salva-

tion.

"British Christians! we cry to you for help, for we are few; and of our scanty roll many are disabled by the climate, and the toil of many years; some must soon go home, whether to the earthly home for a little first, or just at once, straight to the heavenly home. We ask you to come. Do not mock us, saying, 'We will send others; we will send books.' Come! come to the help of the Lord against the mighty. If you do indeed agonise in prayer for the downfall of Satan's kingdom, surely you will be glad to share in the burden and heat of the day: in the battle and the triumph. Oh, Christian brethren! close not your ears to that sad wailing, that smothered cry. If it be too inarticulate for you to understand it; if in too strange a tongue for you to translate, let me interpret it for you. It is not 'send.' Ah, no! It is-Come and help us; come and help us, or we die!'"

Will such an appeal be in vain? Surely the present opportunity demands a special effort. One friend in Liverpool has generously offered to defray a great part of the expense of one missionary for five years. Will there not be found friends in Scotland who will undertake to support another? Were five or six to come forward and promise £50 each for five years, or twenty or thirty £10, towards a Special FUND for a third missionary from Scotland. to be called up when required, this would put it in the power of the Committee to take steps for that purpose.

*** The friends are reminded of the recommendation made some years ago, that the Mission be specially remembered in prayer on the first day of every month. The state of China at the present time points it out as the subject of constant, earnest, and believing prayer. The preservation and health of the missionaries themselves,—guidance and strength in their work,—the blessing of the Holy Spirit upon their labours,—the building-up of the native churches,-the stablishing in the faith the new converts, and strengthening them

-and the rising-up of new labourers,-are

THE DUTY OF ENGLAND IN RELATION TO

THE OPIUM TRAFFIC.

OUR readers will have seen, with shame and indignation, that Lord Elgiu has at length extorted from the Chinese Government a reluctant consent to admit opium from India at a low rate of duty, namely, between eight and ten per cent. ad valorem. Was there ever an act more absolutely indefensible, more unjust, immoral, and outrageous, than the forcing of a helpless Government, at the point of the bayonet, to give up a cherished and virtuous policy, and to receive into its ports a seductive poison, which is notoriously destroying the health, morals, and lives of its subjects? Of course it is just of a piece with the conduct of the East India Company, in providing the poisonous drug for the Chinese market, sanctioning its illicit introduction against the faith of treatics, and even going to war for the protection of the detestable traffic. This high-handed iniquity may succeed for a time, being veiled by military and diplomatic triumphs, and sanctioned by great commercial profits; but as sure as Provideuce still rules in the affairs of men, it will one day bring to England bitter remorse and a heavy retribution. That the Special Envoy of Queen Victoria should have been the means of forcing the Chinese Government to repeal its anti-opium laws just at the moment that she was assuming the direct dominion of India, attaches a stain to the Imperial ensigu flung abroad over the Eastern world, never to be obliterated till the traffic itself shall be abaudoned.

We need scarcely say that the duty of Christian England is not altered, but is rather made the more clear and imperative, by this legalisation of the opium trade in China. Laws passed under compulsion in that empire do not morally justify the traffic, but rather add to it fresh guilt. All the responsibility rests upon England, whose Government in India first supplies the poison, and then forces it upon China at the cannon's mouth. It is in India, the | with the cheap merit of forbidding such fountain-head of the polluting stream, that sanction, whilst we allow the Government the mischief must be stopped; and it is by there itself to set up and worship an idol as the force of English authority, under the base and destroying as Juggernaut-even influence of English opinion, that the Mammon, who has taught the vile craft stream must be cut off at the source. Let of extracting gold from poison. If the the people of England remember that they Christians of this country should refrain are now more responsible than before for from using their utmost influence to compel the acts of their authorities in India. This their Government to abandon the opium responsibility seems to be felt in greater traffic, they will incur moral guilt in the eye degree in regard to the sanctioning of of Him from whom no disguise or hypocrisy Hindoo idolatry: but let us not be content canhide things as they are. - Leeds Mercury.

Currespondence.

THE LONDON PRESBYTERY.

DEAR SIR,-Will you have the kindness to inform me, and others interested, if you know what has become of the London Presbytery? Is it defunct, or asleep? Why is it that we never see any report of its proceedings? Is it not very ominous that the Presbytery, which of all others in the church ought to be the most active and influential-the centre, indeed, of all our aggressive influence, should be doing the least, if not caring the least, for the welfare of the church? Tell us, sir, pray, do they meet only once a year? if oftener, why are their proceedings not reported in the "Messenger" as the other Presbyteries of the church are? Is there not a member in all that Presbytery able or willing to send a short re-If this be the case, then allow me to suggest, sult.-ED.]

sir, that a penny-a-liner be employed to report for them, and that the expenses be paid by private subscription, towards which none will be more willing to contribute half-a-crown a year, than

Your sincere well-wisher,

J.S.

[All we can say of the London Presbytery is, that it is not defunct; it meets at 29, Queen Square, monthly, and we understand it is generally well attended. shall be delighted to publish reports of its proceedings regularly, as of the other Presbyteries, if any member of Presbytery will take the trouble to write them. We have applied to the Moderator of that Presbytery twice by letter for assistance in this port of its proceedings to the "Messenger"? matter, but without any satisfactory re-

Matice of Books.

British and Foreign Evangelical Review, in a notice of the recently issued "Codex No. 27, January, 1859.

THE most popular article in this number will be the too short (and rather over American) one on the "Religious Awakening of 1858." The "Plagiarisms of Lord Bacon from his namesake, the Friar," forms the subject of an interesting paper. "Church History" is represented by a view of the times of Ursinus and Olevianus, the authors of the "Heidelberg Catechism." religion are interwoven with a paper on the

Vaticamis," of which, iu its New Testament part, we see that a cheap edition is to be published in London, by Nutt. The heretical views of Stuart and Barnes on "Original Sin" are ably exposed. From an American High Church stand-point, the rights of the people in the election of bishops are defended against Dr. Pusey. A number of poetical and weighty remarks upon personal Exegosis comes in for its share of attention "Spiritual Discipline of the Jesuits." The

bý no means what it deserves. It is a disgrace to our country that it is so far behind the United States in the appreciation of theological reviews. The cutting remarks of Mr. Parker, of Manchester, in his little hook, "The Working Church," on the sin of wealthy members in neglecting Church Literature for the light reading which worldly authors furnish, are most thoroughly to the point. What but mischief, and that of no ordinary character, can result from the patronage given to the surface sentimentalisms of Dickens, and the malignant antievangelisms of Thackeray? Poverty, too, has a heavy weight of responsibility in the tacit and open sanction which it gives to the vapid trumpery of the Family Herald and the London Journal. Ministers, also, have by no means doue what they might, in recommending, and, in rural districts, personally promoting, the circulation of a thoroughly and usefully Christian Literature. And why, we may ask, should not there be a club, in all our congregations, to present their minister every year with the North British, the British and Foreign Evangelical, and, if they are continental scholars, both a French and a German Theological Magazine. Such a Review Club would be a truly and lastingly useful New Year's Gift to the Pastor. Which congregation will begin? By the way, Dr. Campbell's suggestion of an officer of literature in cach congregation is a practical one. To his recently issued newspaper, the British Ensign, we wish all success, and hope it may exclude Lloyd and Reynolds from many a family.

Our Moral Wastes, and how to reclaim them. By the Rev. J. H. Wilson, of Aberdeen. London: Partridge & Co. MR. WILSON has favoured us with a valuable little book, containing the results of his very successful ministry among the outcasts in Aberdeen. man is better able to speak or write on this subject. Full of zeal, unwearying energy, and intense sympathy with every feature of the great work to which he has devoted his life, we know of no man whom we would sooner take as a counsellor in this matter than Mr. Wilson. In our next number we shall present our readers with a few of the important facts with which the volume abounds-we mean those who may not purchase the volume; but we recommend all who have any interest in the reclamation of our "Moral Wastes" to procure a copy for themselves; and those who

circulation of this very useful periodical is by no means what it deserves. It is a disgrace to our country that it is so far behind the United States in the appreciation of theological reviews. The cutting remarks of Mr. Parker, of Manchester, in his little hook, "The Working Church," on the sin of wealthy members in realeting Church, "Church wealthy members in relative Church take no interest in such subjects had better buy the book, and read it carefully, peradventure God may make it the means of bringing them to a better state of mind. Meanwhile we appropriate the following bunch of ripe fruit gathered from Mr. W.'s Aberdeen Gardens.—

THE WANDERING MINSTREL.

JOHN BROWNLOW, was the son of a worthy sailor whose home was on the banks of the Clyde. When six years of age he had the misfortune to lose his father, who was drowned at sea, and then his eyesight, by an accident which befel him while playing with his only sister by the fireside. mother being unable to provide for her children, made application to the Directors of the Blind Asylum in Glasgow, who at once received the boy into the institution. Here John soon distinguished himself. He became the first reader of his class, and had such delight in the Bible, that he committed large portions of it to memory, and could repeat the paraphrases from beginning to end. The new system of teaching geogra-phy to the blind was introduced into the asylum where John was a pupil; and so thoroughly did he master it, that Sheriff Alison produced him at a public meeting of the friends of the Asylum, as a practical exemplification of its real value. In the department of music John also excelled. He had a fine voice, and a most sensitive ear, delighted in the violin as an accompaniment, and devoted to it his spare hours, that he might become master of that instrument. Herein lay the source of his weakness. Music, which at first was cultivated as a solace in his lonely hours, became an absorbing passion; and being told that he might make a fortune by his musical talent, John left the Asylum, and soon after became a wandering minstrel. In the course of his peregrinations, he contracted loose and wayward habits, and sought at times to drown his sorrows in dissipation, but was soldom without feelings of the bitterest re-

In the progress of his varied wanderings, he made the acquaintance of a musical family in Aberdeen. Into this family he married, and being offered employment in the Blind Asylum of that city, he settled down, and became the father of four or five children, who were, one after another, taken away from him by death.

The family into which he married being Roman Catholles, John was induced to attend the only Roman Catholic ehapel in the city, where the orehestral music had far more attraction for his taste, than the doctrine or discipline of the Church had for his higher judgment. After the death of his

priesthood, nor the bereavement of death, could wean John from his boon companions. At length he met an old acquaintance, who had been reclaimed by the instrumentality of the Albion-street Mission, and who affectionately invited John to attend one of their meetings. "It's of no use, Davie," replied John; "I canna live without my drain." But John took a second thought, went to the meeting, and became the subject of deep and earnest conviction. Abstaining from the intoxicating cup, and abandoning his old companions, his mind was drained, the soil of his conscience became susceptible, and received the "good seed" of the word of God, it was quickened into life, and grew vigorously. He left the Roman Catholic chapel, and for nearly three years laboured to promote the great objects for which the mission was formed. His family circle now comprised only his wife, his mother-in-law, and one child; but peace and contentment prevailed, with increasing stores of the bounties of a-kind Providence. Every spare hour was spent in doing good; and one evening, when addressing a meeting in the chapel, he apologised for his inability to deliver a speech, by calling himself a working, not a speaking member, and stated that by making it a rule never to let a meeting pass away without bringing at least one recruit into the service, his wife and himself had been enabled to bring eight-andthirty members to the roll of the institution, not a few of whom had been reclaimed from the lowest depths of moral and physical degradation.

But consumption, the seeds of which had been sown in former days, now laid John on a bed of death. Here he was, "made meet for the inheritance of the saints in light." Conversing with him one day, he expressed his entire confidence in the merits of Christ, and contrasted, in strong terms, the Christianity of the Bible and the theology of Rome. The priest had offered his services, but they were declined, and reasons given; which, coming from a dying man, were well fitted to make a deep impression. While lying at ease, and his mind seemingly absorbed in devout contemplation, he turned his sightless eyeballs towards heaven, ejaculating, "All my springs are in Thee." Seeming to dwell on the passage, we remarked that it was a glorious thought, and inquired if it were associated with anything in his experience that endeared it to him. "It is, indeed," he replied; and then in effect said, " I was always fond of the Bible, but had often my doubts of its authenticity Lord would be "a husband to the widow, as God's word. I was taught that there is and the orphan's stay." He bequeathed

father-in-law, the friendly offices of this one God, and that he is a spirit, infinite, Church were much directed towards John's eternal, and unchangeable in his being, family; but neither the attention of the wisdom, power, holiness, justice, goodness, and truth. Now, I thought as there was but one mind, the Bible would be like to it, just as a number of letters written by one man would be like to each other, in style and composition. But it was not so; no two books were alike, and the styles throughout appeared different. This gave me doubts. One evening a sermon was preached in our chapel from the words, 'All my springs are in Thee.' The text was illustrated by the history of the Dee. The minister said that the Dee began with a few small springs, far up in the country, and grew larger, till it came as far down as Aberdeen, by the waters of many little streams, which had all their springs in the same earth. They ran into the river, some noiselessly, in silver streams; others boisterously, in rocky gorges; and some sluggish, by many channels, until the Dee became so large that ships could float on it. At Aberdeen its waters were filtered into a cistern, and distributed to its inhabitants. "So was it," he said, "with the Bible, which was called 'a river of life.' All its well-springs were in God; they had their rise in his mind; but coming to us, as they did, in progress of time, through human channels of thought, each channel had its own characteristics. The tributaries of the waters of life were now clear and sparkling, as in Isaiah, and in many of the Psalms; now bold and impetuous, as in the denunciations of most of the prophets; now turbid and dark, as in Amos; and now silvery and transpa-While a river of life rent, as in Christ. to bear the soul to glory, it was also a river of life to nourish and sustain, when sent by the Spirit into the heart. This was enough: my mind was at rest; and ever since I have rejoiced to say, 'All my springs are in thee." He had also had doubts on the subject of prayer. Accustomed to think on the decrees of God as absolute, he felt at times that he must not look for mercy. In his sins he thought he could read a decree of reprobation; but by a sermon on the repentance of the Ninevites, and the consequent removal of the decree for its destruction, he was led to see that, while it must ever hold true that "the soul that sinneth, it shall die," it is true also, that the soul that believes, and by God's grace turns from sin, shall live.

As he drew near to eternity, his mind became more and more fixed. He had hoped to live for the sake of his family and his fellow-men; but he was resigned to the will of his heavenly Father, and left his wife and child in the full confidence that the sociates in the mission. He died in the selves. Then will the people follow, and full confidence of the Gospel, and his body then, and only then, will the great work be was carried to the grave on the shoulders of done, and Jesus glorified. six men, to whom his labours had been greatly blessed. Many more honoured his last request by attending his funeral; and it was indeed a solemn and impressive scene, as the body was consigned to the dust, while his soul had returnd to the God who gave

Thus died John Brownlee, at the early age of thirty-two. His case affords a pleasing proof of the value of early education, and should serve to stimulate to the most devoted effort on behalf of children. Parents should read from it a lesson of duty, and implant true principles in the minds of their children; and the Church of Christ should read in it a lesson of fresh effort, that she may realise her great commission to work out Christianity as an aggressive system of truth. The Church of Christ is a building, and her stones must be quarried. Every Christian cannot be a master-builder; but the humblest member in the Christian fellowship has a responsible place to fill. Let our pastors tell their Churches that we must excavate, if we are to build, and set

legacies of the purest affection to all his as- | the example of going to the quarry them-

Memorials of Christian Martyrs in the Indian Rebellion, By the Rev. W. OWEN. London: Simpkin & Co. WE are grateful to Mr. Owen for this seasonable, well-written book. He has gathered up very many precious instances of Christian fortitude and heroism which the Church of Christ ought to preserve and cherish.

The Memorials, he tells us, are not limited to native converts. "It will be seen they do honour to the Christians of our own country who have nobly confessed their Saviour in the presence of the heathen; and they are collected from the records furnished by religious societies of various religious denomina-tions." It is by no means a dry book; being full of stirring passages, it is calculated to quicken the heart and excite to devotion and gratitude.

Preshyterian Church in England.

HOME MISSION.

Annual Collection, Sabbath, Feb. 20th.

SABBATH the 20th inst. is the day fixed by Synod for the collection in behalf of the Home Mission and Supplemental

The Committee would take leave to bespeak a special interest in this scheme at the present juncture. For some time past the income has been wholly inadequate to meet the expenditure. Yet the claims on the fund, and the openings for further usefulness, are inereasing every year. This state of congregations of the church, then, in matters is calculated to eause the Committee much embarrassment. So far from curtailing their operations, they desire considerably to extend them. consecrate a due measure of their in-But this cannot be done, unless the crease to the help of the weak, and funds placed at their disposal be largely increased. In these circumstances they appeal to the church. They remind her that there are many congregations, addition, that should the proposed chiefly in the rural districts, that can rules for the administration of the

not provide a maintenance for the ministry, unless they be largely aided by the Mission. They remind her, moreover, that this is the only fund from which any assistance can be obtained for aged and infirm ministers. And, then, there are the dense popula-tions of the large towns crying for help. The Committe have already done somewhat to meet their religious destitution. But they have only entered on the work. Vast fields are open to them, if they had only the means of overtaking them. Will not all the a spirit of thankfulness to God, who has latterly been so blessing the agrieulture and commerce of the country, the extension of the gospel among the perishing around them?

The Committee would only state in

Home Mission Fund, which were pub- | Jan. 12. Collection, Branton, per Rev. lished in the August Messenger, be adopted by the Synod at its next meeting, the claims on the fund may be expected to be largely increased during the current year. And in order that these may be met, and so that the sustenance of the ministry be placed in a more satisfactory condition, it is their earnest desire that a spirit of enlightened liberality may characterize the forthcoming collection.

WILLIAM M'CAW, Convener. ROBERT BARBOUR, Treasurer. Manchester, Feb., 1859.

COLLECTIONS AND DONATIONS. HOME MISSION FUND.

Donation, Mr. John Swar	n, I	Mane	che	ster	£3	0	0
Sabbath School, Salford	٠.				1	0	0
Association, Birkenhead					15	0	0
Ditto, Regent Square, I	Lon	don			105	10	6
Donations, St. George's, 1	Liv	erpo	ol:	—			
Rev. A. Cromar .		£0	10	0			
Mr. John Fyfe .		0	15	0			
" James Adam .		5	0	0			
,, R. Livingston		1	0	0			
, D. Milne		0	5	0			
" J. R. Brougham		1	0	0			
", James Adam, jun."		- 1	0	0			
" Johu Adam .		1	0	0			
-		_	_		10	10	0

Manchester, 19th Jan., 1859.

COLLEGE FUND.

		00200000			
Furt	ber C	ontributions received since la	st 1	noi	ntb,
for	the	Theological College of the			
		hurch in England, namely,-			
185					
Dec.	28.	Subscription, Rev. Wm.			
			e_1	1	0
23	28.	Collection, Tweedmouth, by		9.77	0
	20	the Incumbent Do. Thropton, by Mr. Orde		17	7
183	30.	130. Imopton, by Mr. Orde	1	10	
	1.	Do. Hexham, by Rev. R.			
Jan	1.	Henderson	2	15	0
22	1.	The following from White-	-		•
73		haven, by Rev. Jos. Burns -			
		Collection . £2 2 0			
		Association 0 14 0			
		Rev. J. Burns (An-			
		nual) 0 5 0			
		Mr.Robertson(do.) 0 5 0			
		" Mills (do.) 0 5 0			
		,, R. Sands (do.) 0 5 0 ,, H. Sands (do.) 0 5 0			
		,, H. Sands (do.) 0 5 0 ,, Ray . (do) 0 5 0			
		,, Ross (do.) 0 5 0			
		,, Ross (do.) 0 5 0 ,, Allan (do.) 0 5 0			
		Capt. Hugban (do) 0 5 0			
		Mr. R. Simpson			
		(do) 0 5 0			
		" Sturgeon (do.) 0 5 0			
		G-11- 11 G1 7 1 1 7	5	11	0
2.2	4.	Collection, St. John's, South			
	4.	Shields, by Mr. Reid	3	2	6
"	7.	Do. Trinity, De Beauvoir Town, by Mr. Glover	0	10	0
,,	7.	Rent of upper floors of 29,	0	10	U
,,		Queen Square	10	0	0
			-	0	0

Jan.	12.	G. Blythe	£3	0 1	
22	15.	Subscription, Nathl. Steven-	20		
	17.	Subscription, Nathl, Stevenson, Cleveland-square The following by Mr. James M. Napier, namely,— December, quarter	2	2	0
"	14.	M. Napier, namely,—			
		of Regent-square			
		Congregational Association			
		(making alto-			
		gether this year £139 11s. 9d. from			
		£139 11s. 9d. from the Association)£72 18 10 Less sum re-			
		Sept. from Mr. Thomp- son . £10			
		son£10 Proportion of expenses .£1			
		11 0 0	61	0 1	0
23	19.	The following by Mr. James	01 .	ו מו	·U
		The following by Mr. James Adams, jun, from Congre- gational Association of			
		St. George's Livernool.			
		namely,— Rev. Alex. Cromar £0 10 0 Mr. John Fyfe . 0 15 0			
		Mr. John Fyfe . 0 15 0 , James Adam . 25 0 0			
		James Adam . 25 U U			
		" D. Milne . 0 10 0			
		,, J.R.Brougham 5 0 0 ,, J.Adams, jun. 1 0 0			
		" John Adams . 1 0 0		5	0
"	21.	From St. Andrew's, Birken-	01.		
		From St. Andrew's, Birkenhead, Congregational Association, by Mr. J. A. Forrest, Liverpool			
	0"	Forrest, Liverpool	0 1	0	0
23	25.	Collection, Morpeth, by Mr. Flint	4 1	0	0
		ARCHD. T. RITCHI	e, easu	waw.	
26,	Pou	dtry, London, E.C.	t tto a	101	
		dission fund for indi-			
Sums Ro	s for bert	merly acknowledged in Messe. Bowman, Esq. £1 0 0	nger	:-	
Ne	wcas	stle Street, Birming-			
St.	Joh	Sabbath School . 0 12 0 n's, South Sbields . 1 10 0			
			£3	2 2	0
Gros	veno	Wright, Esq., George Yard . or Square, Manchester, Juvessionary Association . quare, London, Association r Outfit of Missionary . oren Congregation aud Sab-thool	_	_	
Rege	e Mi	ssionary Association	20 45	0 16	0 11
Do	., fo	r Outfit of Missionary	10	0	0
W hit	tehav th So	ren Congregation aud Sab- chool		10	0
St. J Scl Briøl	ohn	's, South Shields, Sabbath	1	10	0
Brigi	bton	, Sabbatlı School	1	0	0
			£88	0	11
		Ниен М. Матн			
o F.	7	Tr	easu	rer.	•
3, <i>L</i> 0	20t	rd Street, London, h Jan., 1859.			
Bros	d 84	FOREIGN MISSIONS.	-C0	0	0
Trini	ity	reet, Birmingham, Collection Newcastle Sabbath	£2	9	0
SCI	noral	by Master Anderson 1 1 6			
			5	5	
Ch	ina	ter, a Sincere Well Wisher to	10	0	0
Pring Edin	ces I	Park, Liverpool, Collection . yh, Readers of two Messen- r Jessie Veitch .	4	5	0
ger.	s, pe	r Jessie Veitch	0	14	0

Regent Square, London, Association. Liverpool, Mrs. Burt, annual 1 0 0	97	6
Children's Donations . 1 0 0		
Mr. Williams, London, per Dr. Hamil-	2	0
ton ,	0	5
Hugh M. Mathe		
Tre	asus	er.
3, Lombard Street, London,		

St. Andrew's, Birkenhead, Association 12 0

3, Lombard Street, London, 20th Jan., 1859.

CORFU MISSION. The Treasurer of the Corfu Mission begs grate-

fully to acknowledge the receipt of the	foll	OWi	ng
sums:-			ı
Additional Subscriptions from Liver-			
pool, per Mr. Crooks Brampton Sabbath School, per Mr.	£1	8	(
Brampton Sabbath School, per Mr.			
Matheson		10	(
Woolwich do. do	1		(
Mr. Thomson, do. for 1857	0	10	(
Captain Pechell, per Rev. Mr. Mac-			п
kenzie, Birmingham		10	(
Sir Culling E. Eardley	1	0	(
Sunderland Ladies' Auxiliary, per		0	,
Miss Wake	9		(
- Ferguson, Esq., of Kinmundie .		10	(
Mrs. George Taylor Mrs. Bonar	0		(
Miss Taylor	0		(
Mrs. Cowan		10	
Mr. Dahanta 35 Dations	ő		(
		10	
Mrs. Scadlock		10	(
Mrs. Menzies		10	(
Miss Fector		0	-
Mr. Ferguson, Torrington Square .	ï		(
Mr Charles Formson	0	5	(
Charles Williamson, Esq., Manchester	1	0	(
Mrs. William Hamilton	1	1	-(
Mrs. M'Crie		10	(
Mrs. Gladstone		10	-
Mrs. William Hamilton Mrs. M'Crie Mrs. Gladstone Miss Anne Rankine Mrs. Robert Bluth Mrs. Robert Bluth	0	5	(
MIS. Rubert Bivin, per uu			(
Mrs. Foggarty do	0		(
Mrs. Foggarty do Mrs. Laurie do	0	2	6
	0		(
Mrs. Williams do Mr. W. Rankine do Mr. T. Rankine do	0	2	(
Mr. W. Rankine do	0	2	6
Mr. T. Kankine do	0		
Mrs. Wilson	U	10	(
Received by Treasurer, for 1859:-	1	0	(
Miss E. Webster		10	
Psalm cxii. 6		10	(
Mrs. Scrymgeour, Fotheringham .		0	(
Mrs. James Robertson		0	(
Mrs. Wilson		10	(
	,	-	

SCHOOL FUND.

conoct rent.	
Collection received as under:-	
Trinity Church, De Beauvoir Town,	
London	0
	0
Broad-street, Birmingham 2 8	0
	0
Southwark, London 2 2	0
Carlton-hill, London 3 0	0
Falstone 3 4	8
Islington Church, Liverpool 13 0	0
National Scotch Church, Regent-sq.,	
Loudon, amount per Association,	
1858	0
JOHN JOHNSTONE.	
16 Ructon Square London	

16, Euston Square, London Jan. 20th, 1859.

* * The Treasurer begs to have, without delay, any outstanding Collections and Returns from Associations, that the Accounts for 1858 may be closed

Presbyteries' Proceedings.

PRESBYTERY OF NORTHUMBERLAND.

THIS Presbytery met at Alnwick on the 11th ult. Sederunt: Messrs. Hoy, Anderson, Clugston, Huie, Cathcart, Fergus, Edwards, Edmonds, Forsyth, Benvie, Douglas, and the Clerk, Ministers. In the absence of the Moderator, Mr. Clugston took the chair. Minutes of the last quarterly meeting and subsequent pro re nata meetings were read, and sustained. The Clerk read a letter (which was ordered to be kept in retentis) from Mr. Davison, the Moderator, accompanied with a medical certificate to the effect that the state of his health prevented his attendance. The Presbytery regretted the occasion of his absence. The attention of the Presbytery having been drawn to a letter in the last number of the "Messenger," subscribed with the Moderator's name, and the mind of the Presbytery having been expressed in reference thereto, they unanimously resolved that they are entitled to require a full and satisfactory explanation in regard to the subject of that letter, and therefore appoint the Clerk to write to the Moderator and request his attendance, if his health will permit, at the next meeting of the Presbytery, that they may have an opportunity of conferring with him on the purport of the said communication.

In reference to the lamented death of the Rev. D. Lennie, the Presbytery agree to record in their minutes their unfeigned regret at the sudden removal of one who has been so long and so closely connected with them, as a member of their court, and as a minister within their bounds; one who was so much esteemed and beloved as a brother, so eminently distinguished for his intellectual powers, and the peculiar felicity with which he illustrated and enforced divine truth, so faithful and exemplary in his discharge of Presbyterial

duties.

Messrs. Hoy, Anderson, Clugston, Huie, Cathcart, Fergus, Edmonds, Forsyth, Benvie, Douglas, and the Clerk, reported that they had taken up collections for all the schemes of the church. Mr. Edwards had made collections for all, except the Synod Fund, which he engaged to do hereafter. No report was received from Mr. Davison.

Reports of school examinations from Wooler, Warenford, Morpeth, Bavington, Glanton, and Felton, were given in, and

sustained.

School schedules from Glanton, Branton, Felton, Wooler, Bavington, Crookham, and Warcnford, were given in, read, and sustained, and ordered to be attested by the Moderator, which was done accordingly. Former Committees were re-appointed with the following alterations, Mr. Blythe was appointed a member of the Committee to examine the school at Wooler; and Mr. Clugston, a member of the Committee to examine the school at Morpeth.

An application was made by Mr. A. Lawson, a licentiate of this Presbytery, for a Presbyterial certificate. The Presbytery authorised the Moderator to furnish Mr.

Lawson with the same.

Home Mission schedules from Thropton, Bavington, and Framlington, were given in, read, and sustained, and ordered to be attested by the Moderator, which was done

Mr. Forsyth applied to the Presbytery for leave to dispense the Lord's Supper at the new station of Ryal, which he has opened in connection with his present congregation. Presbytery granted the same.

Presbytery adjourned to meet at Morpeth on the last Tuesday in February, in the vestry of the Presbyterian church there, at twelve o'clock at noon. Closed with prayer.

PRESBYTERY OF BERWICK.

This Presbytery met at Berwick on the 30th of November, 1858. The Rev. John Fraser, Moderator, Present: Munro, Terras, Robinson, Cant, Thomson, Munro, Terras, Robinson, Cant, Thomson, Municipal and Messrs. Vallance, and Haig, Ministers; and Messrs. Tennant, Smith, and Paxton, Elders.

The minutes of the last meeting were

read and sustained.

The Moderator reported, that, as instructed, he had transmitted to the late Clerk a receipt for the Presbytery books and documents transferred to the Presbytery by him; also expenses disbursed on behalf of the Presbytery, and for which he had received Mr. Stewart's receipt.

The Session-books and Deacon's courtbooks, with one or two exceptions, were produced, examined, and attested. Those not produced were ordered up at next Chalmers to give the charges.

ordinary meeting.

Home Mission schedules from Horncliffe and Tweedmouth were read, susattested.

made in their congregations.

amined and found him qualified. The thereanent.

Presbytery sustained the election; also the election of Mr. Andrew Lawson to the school at Tweedmouth.

The Presbytery appointed the next ordinary meeting to be held at Berwick on the last Tuesday of February, 1859, at 11.30 a.m. Closed with prayer.

PRESBYTERY OF LONDON.

THE Presbytery of London met at 29, Queen Square, on Tuesday, December 14. Present: Mr. Burns, Moderator; Drs. M'Crie, Hamilton, Weir; Messrs. Chalmers, Duncan, Fisher, Roberts, Thomson, Keedy, Ballantyne, M'Laren, Kemmit, Keedy, Ballantyne, M'Laren, Kemmit, Ministers; Messrs. Ritchie, Gibson, Black, Robert, Gardener, Macaulay, Elders.

Dr. M'Crie laid on the table a call from the congregation at Cheltenham to the Rev. Robert Steel, of Salford, which was unanimously sustained. Commissioners were appointed to prosccute the call before the Presbytery of Lancashire. Mr. Kemmit signed the formula. The Clerk was instructed to communicate with the Home Mission Committee in regard to Alderney. The Committee for the examination of the schools at Woolwich gave in a highly favourable report, and the schedule was ordered to be attested by the Clerk. Professor Lorimer, and Messrs. Duncan and Ritchie, were appointed to examine the school in connection with St. George's, Southwark.

The Presbytery adjourned, to meet on

the 11th January, 1859.

The Presbytery met, in 29, Queen Square, on the 11th January. Present: Mr. Burns, Moderator; Drs. M'Crie, Lorimer, and Weir; Mcssrs. Chalmers, Duncan, Wright, Thomson, Ballantyne, Roberts, White, Stewart, Fisher, Alexander, Ministers; Messrs. Maitland, Ritchie, Garden, Gibson, Matheson, Robb, Elders.

The Presbytery of Lancashire having consented to the translation of Mr. Steel, his induction was appointed to take place at Cheltenham, on Thursday, the 24th; Dr. M'Crie to preach and preside, and Mr.

Communion Rolls were called for, given in, and attested, Professor Lorimer gave notice of an overture to the Synod, to tained, and attested. The School schedule unite in the proposed celebration of the from Norham was read, examined, and Ter-centenary of the Reformation. Mr. Wright gave notice of a motion for the Messrs. Thomson, Robinson, Fraser, change of Presbytery meetings from the Vallance, Haig, and Cant reported, that second to the first Tuesday of the month. collections for the College-fund had been Mr. Wright brought the case of the Presbyterian soldiers and civilians at Sheerness Messrs, Munro, Robinson, and Val- under the notice of the Presbytery, and a lance (a Committee appointed to examine committee was appointed to correspond Mr. William Tocher, teacher elect for North with the Colonial Committee of the Free Sunderland), reported, that they had ex- Church, and with the Irish Assembly next ordinary meeting on the second Tues-

day in February.

The Presbytery of London met at Cheltenham. Present; Dr. M'Crie; Messrs. heard, the Presbytery unanimously a Chalmers and Gillespie. Mr. Lewis, of Dudley, and Mr. Dickie, of the United Mr. Robinson intimated his accer Presbyterian Church at Bristol, being present, were associated. After divine service, Dr. M'Crie inducted Mr. Steel into the charge at Cheltenham, and Mr. Chalmers addressed the minister and people. At the close of the service, Mr. Steel received a cordial welcome from the congregation.

PRESBYTERY OF LANCASHIRE.

This Presbytery met at Liverpool on the

5th day of January.

Present: Rev. A. M'Lean, Moderator; J. C. Paterson, Steel, Lundie, Cromar, Blelloch, Welsh, Johnstone, J. Paterson, M'Caw, Blyth, Clelland, Wood, and Halkett, Ministers; and Messrs. Orr, Walker, and Glendinning, Elders.
The Rev. D. B. Douie, of Largs, was

associated.

Mr. Steel read the report of the annual examination of the School at Risley, to the effect that there were present, 34 girls, and 31 boys—total, 65. The general character of the teaching of Mr. and Mrs. Wightman, and the progress of the scholars since last examination, were very satisfactory. Much attention is paid to Scriptural knowledge, while ordinary branches are diligently cultivated. The Risley School Schedule was afterwards produced and attested.

The Trust Deeds of Bradford and Canning Street Churches were then considered, after receiving the report of the Committee thereon. In the latter case, after much discussion, certain clauses were enjoined to be altered and expunged. Against which finding, Messrs. J. C. Paterson, Welsh, and Halkett, Ministers; and Mr. Glendinning, Elder, dissented. Mr. Lundie then stated that he had been appointed Commissioner on Trust Deeds in his absence. Had he been present, he would not have accepted. He begged now to tender his resignation; and believing that this is an office that ought to be held by a layman, and one possessing legal knowledge, he moved that Mr. Halliday, who was well qualified for this position, should be appointed. V motion was seconded and agreed to. Which Lundie's resignation was accepted, and Mr. Halliday appointed Convener of the Committee on Trust Deeds.

The Presbytery next took up the call to

The Presbytery adjourned to hold its gation at Cheltenham; Mr. A. Wilson, for the Salford Church Session; Mr. Grant, for the Salford congregation; and Mr. Steel, for himself. Papers being read, and parties heard, the Presbytery unanimously agreed

Mr. Robinson intimated his acceptance of the call from Risley. The Presbytery appointed the 17th current, at half-past 2 p.m., for his induction to Risley; the Moderator to preach and preside, and address the Minister and congregation.

On the application of Leeds Church

Session, the Presbytery resolved to meet at Leeds, on the 13th current, at 6.30 p.m., to moderate in a call. (Which was done on the day appointed, in favour of the Rev. N. Brown, of Stafford.)

The Presbytery appointed its next mccting to be held at Manchester, on the first

Wednesday of March next.

Intelligence.

INDUCTION AT CHELTENHAM.

On Thursday evening, the 20th instant, the Rev. Robert Steel, late of Salford, was inducted into the pastoral charge of the Pres-The church, byterian congregation here. which was originally erected for the ministrations of the celebrated Rowland Hill, and in which he repeatedly preached, is situated in St. George's Square, and close upon the High Street; it is a neat and substantial edifice, most comfortably fitted up; indeed, everything both externally and internally is in the best possible order. There is a burying-ground attached to the church, but which will soon be closed. The members of the London Presbytery present, were the Rev. Dr. M'Crie, the Rev. William Chalmers, and Mr. Gillespie, Ruling Elder; the Rev. George Lewis, of Dudley, and the Rev. M. Dickie, U.P., of Bristol, being associated. Dr. M'Crie presided, and preached an appropriate sermon from Acts xxvi. 29. He afterwards, by solemn prayer, inducted Mr. Steel. Mr. Chalmers then delivered a most able and impressive charge to the minister and the people. The services were listened to with deep attention throughout, by a numerous and respectable audience, many of whom gave Mr. Steel the right hand of fellowship most cordially.

On the evening of Friday, the auspicious event of this, the first settlement of a Presbyterian minister here, was celebrated by a soirée in St. George's Hall, near the church ; the room, which is lofty and of a goodly size, Mr. Steel from the congregation at Chelten-ham. Parties being called, there appeared the Rev. G. Lewis, for the Presbytery of shrubs in pots also graced the platform. London; Mr. Hunter, for the congre- The attendance here was again most gratify-

the gallery partly occupied.

The duties of the Chair were ably discharged by Dr. Hastings, who, in his opening address, referred to the difficulties that had been happily surmounted in forming their connexion with the Synod of the Presbyterian Church in England, and the great delight and thankfulness which, in common with the other members of the church, he now experienced in having placed over them as their minister the man of their choice; he referred to various circumstances to show how steady had been their attachment to Mr. Steel, and not the least interesting part of his narrative was that in which he mentioned the concern that the children of the Sabbath Schools had evinced in the matter, and the almost extravagant joy that some of them exhibited when informed that Mr. Steel had accepted the call. Mr. Steel made a feeling reply to the speech of the Chairman, and in regard to which it may be sufficient to say that, whilst it must still more have endeared him to his own people, it impressed the minds of strangers with a high opinion of his talents, and his admirable fitness for his new sphere of labour. The meeting was afterwards addressed by Dr. M'Crie and Messrs. Gillespie, Lewis, and Chalmers; Dr. Lamb, Messrs. Ward, Hunter, and other members of the congregation also took part in the proceedings. After devotional exercises the meeting separated with hearty good wishes for, and hopeful anticipation of, the successful labours of Mr. Steel in Cheltenham.

SALFORD.—The fifth anniversary of the Young Men's Association connected with the Presbyterian Church, was held on Tuesday evening; the President, Mr. J. F. Grant, in the chair. The report showed Edwards. The Rev. A. Inghis, of Ancoats, congratulated the Society on its remarkable progress, and on the very able addresses delivered that night. Mr. J. W. Hindshaw moved, and Mr. Young seconded, a resolution expressive of the regret felt by the members of the Association at the prospect of their Minister's removal, of their gratitude to him for his counsel and aid, of their attachment to him, and of their earnest wishes for his welfare and usefulness. The Rev. Robert Steel replied with much feeling, and remarked that, as a father has pleasure in observing the success of his sons, so had he felt that night, while listening to the interesting addresses of the young men of his congregation. To him the idea of parting was very painful, and had only of the debt upon the building having been

ing, the body of the hall being quite full, and | been adopted after long consideration and the almost unanimous counsel of friends. The usual complimentary votes of thanks were then proposed and carried, after which the meeting separated. On Wednesday evening, the 29th Dec., at the children's tea-party, Mr. James W. Hindshaw was presented with a handsome writing-desk and a few volumes, as a token of regard and gratitude from the Sabbath School Teachers for his faithful and devoted services as Superintendent of the School during many years. Mr. Hindshaw was for several years a Deacon, and is now an Elder in the congregation at Salford.

RAMSBOTTOM .- On the evening of the third of January the annual Sunday school tea-party was held in Dundee chapel. This place was used by Presbyterians in the time of the Commonwealth, and has many associations which link the affections of the people to it. It is only used for the Sabbath School since St. Andrew's Church was built. After tea on the above occasion, the Rev. Andrew Maclean, M.A., who has ministered in Ramsbottom for thirty years, was presented by Mrs. Wm. Grant, of Wellfield, with a pulpit gown and cassock, and a valuable timepiece, as a token of the esteem of his flock. Mr. Maclean made a suitable reply. Addresses were afterwards delivered by the Rev. William M'Caw, of Manchester; Mr. Thomas Wright, the Prison Philanthropist; the Rev. Mr. Madden, Baptist minister, Ramsbottom; the Rev. Robert Steel, of Salford; and by Mr. M'Quigan, of the City Mission. The meeting was largely attended, numbers being unable to gain admittance. The band belonging to the school, and the choir of the church, enlivened the evening with appropriate music, and some of the scholars gave recimost gratifying progress. Addresses were delivered on "The History of English Literature," by Mr. James Edwards; on "Intemperance," by Mr. W. Smith; and on "The Age we Live in," by Mr. George Hall, the representatives of the generous gentlemen who built St. Andrew's Clurch gentlemen who built St. Andrew's Clurch. gentlemen who built St. Andrew's Church.

> TRINITY PRESBYTERIAN CHURCH, NEW-CASTLE-UPON-TYNE.—The annual meeting of this congregation was held on Wednesday, the 5th instant, in conjunction with a tea-party, on behalf of the Sabbath School. The Rev. Thomas Duncan, Minister of the church, presided, and the attendance was large. Excellent addresses were delivered by Mr. Hudson, Superintendent, and Mr. Pritchard and Mr. Duff, Teachers of the Sabbath School, after which the meeting proceeded to the business for which it was more immediately called. Mr. Freeman, the Treasurer, read the financial statement,

discharged during the year, and £50 added | to the minister's stipend. Due notice having been given as required by the Trust Deed, the meeting was then constituted for the appointment of additional Trustees, when, on the motion of Mr. Anderson, seconded by Mr. Main, it was unanimously agreed that the Minister, Elders not already Trustees, and Deacons, be so appointed, viz.: the Rev. Thomas Duncan, Minister; Thomas Montgomery, Isaac Freeman, Elders; Thomas Peck, Anthony Charante, Henry Pritchard, Thomas Ogle, Alexander Tweedie, George Irving, Deacons. On the motion of Mr. Freeman, seconded by Mr. Irving, it was also manimously agreed that the following members of the cougregation be elected Trustees, viz.: Messrs. David Darling Main, William Laing, George Hudson, Joseph Ebenezer Landells Black, Andrew Young, Thomas Mnrray Hope, Archibald Watson. The Moderator having declared all these persons to be duly elected, closed the meeting with prayer.

Bolton.-On Mouday evening, the 3rd of January, the scholars of these schools, with their teachers and friends, to the nnmber of 250, sat down to tea in the lower room of the school in Sydney Street. After tea, a public meeting was held in the upper room, which was tastefully decorated. The Rev. John Clelland presided, and delivered an appropriate address. Several gentlemeu followed in suitable addresses. Mr. Izat came forward and said, that some time ago, the senior scholars in that school had preseuted their minister, the Rev. John Clelland, with a small token of their regard; and he had now much pleasure in asking him, on the part of St. Andrew's con-gregation and friends, to accept of a gold watch and appendages, as a genuine evidence of their appreciation of his worth.— Mr. Clelland said, he accepted their valuable gift, but could not express the gratitude he felt. It was little more than eighteen months since they were united as pastor and people; and that nuiou, though unusually tried, had been one of unbroken The congregation had much improved, its roll of members more than doubled, and its future held out the hope of prosperity. He had been happy amongst them; no man ever had trner, warmer, better friends. He hoped that no dark cloud would come over the bright prospect of their future happiness together; and if to any extent he had gained their estcem, he trusted he might also win their hearts to Jesns, for that only would be sweet, when the praise or censure of man could not reach them, when they had crossed that bourne,—" Where the wicked cease from troubling, and where the weary are at rest." as Treasurer.

Votes of thanks were given to the ladies, the choir, and the chairman, when the meeting broke up at ten o'clock.

ALDERNEY-Soiree. - A soirée, in connection with the new Presbyterian church, Alderney, was held on the 5th January, in the Assembly Room, Oliver Street. About 140 persons sat down to tea, of whom about 70 belonged to the Royal Artillery. The chair was occupied by the Rev. Walter Wright, who was ordained on the 7th of Sept. last, at Southampton, by the Presbytery of London, and appointed Minister of the Presbyterian church at Alderney, From the speeches delivered after tea, it was evident that, although the cougregation here is in its iufancy, and in numbers comparatively small, it is both united and earnest in its works. At present the church has only a temporary place of meeting, which is at a considerable distance from the residences of the majority of the congregation. The military and civilians connected with the congregation are, however, very regular in their attendance on divine service, and appear devotedly attached to the whole movement. Two prayer-meetings are held every week in the Manse, and a considerable degree of anxiety about the concerns of the soul has of late been manifested among the military who attend these meetings and the services in the temporary place of worship. There must shortly be a considerable increase in the number of soldiers stationed in this island, to man the immense fortifications now finished, and it will be necessary that church accommodation should be provided for them. This, with the increasing numbers that attend the services in the present temporary place of worship, and the inconvenient situation of it, have determined the friends here to build a new church with as little delay as possible; and they now make an urgent appeal to all friends of Presbyterianism, to help them in this good canse. Oue of the friends writing from Alderney says-"The Church of England, the Wesleyans, the Primitive Methodists, and the Roman Catholics, have all their comfortable places of worship, and why should not we?" contractor has offered to build a comfortable church, to accommodate 600 persons on the ground floor, for the sum of £700; and the site would not cost more than from £60 to £80 additional. They would thus get, at the same time, both a cheap and commodious chapel. Any willing to help in this work are requested to deposit their donations in the Union Bank, Loudon, in the name of Evan Besset, Esq., one of the chief Overseers on the Government works, Alderncy, who has kindly consented to act

St. John's, Warrington. - A most pleasing reunion of the members of this congregation, on the occasion of their annual tea-party, took place in the schoolroom adjoining the church on Monday evening, the 17th ult. The room was most tastcfully decorated, and the company numbered about 200. On the platform were the Rev. Joseph Wood, the minister of the congregation, the Revs. J. C. Paterson, Manchester; D. Blyth, Wigan; J. Clelland, Bolton; H. Rowson, Baptist minister, Warrington; Robert Barbour, Esq., Manchester; and Mr. Mackie, &c. Mr. Barbour spoke of the pleasure he felt at being present, of the improved aspect of church and schools, and of the progress of the congregation. Mr. Paterson stated that, owing to improvements the congregation had made in the church, at the cost of more than £250, a balance remained due to the Treasurer of £60. But he was glad to say that since the meeting commenced, upwards of £40 of that had been subscribed; whereupon Mr. Barbour, with his accustomed liberality, stated that if £55 were raised this month, he would add £10 to clear off all debt effectually. The congregation of St. John's, during the last year, increased the minister's stipend, and during the present year they contemplate a still further increase; the intentions of the congregation in this matter having been much assisted and directed by the able and practical counsels of Mr. Paterson. Mr. Clelland. of Bolton, spoke of the benefits of Sabbath schools, and Mr. Blyth of the excellency of our Presbyterian system. During the evening, a valuable Bible was presented by Mr. Wood, in the name of several friends, to Mr. W. K. Walmsley, the Treasurer of the congregation, for his long and faithful services in that department of the church's work. Votes of thanks were also passed to Mr. Lee for his gratuitous services at the organ, and to the ladies who had presided at the tables.

BRIGHTON. — On New Year's day, the Rev. P. M'Laren, minister of this church, received a proof of the love and esteem of his congregation, in being presented by the ladies with a handsome pulpit gown. It was stated by Miss Fector, who presented the gown in the name of the ladies, that every female member of the congregation had most heartily joined in the subscription for this object.

The members of Mr. M'Laren's female Bible Class also presented him, on the same day, with a copy of Bagster's interleaved Study Bible, and Dr. Winslow's "Grace and Truth," accompanied by a letter expressing the love felt for their pastor by the

donors, and the high regard entertained by them for his class instruction.

GATESHEAD .- The children belonging to the Sabbath School in connection with the Presbyterian Church here, to the number of 110, had their annual tea on Tuesday, the 28th of December. The school-room was tastefully decorated with evergreens and Chinese lanterns, and presented a very gay appearance. After the children had been plentifully regaled, they adjourned while the teachers and a few friends took tea together. At half-past six o'clock in the evening, the room was again filled with the children and a good number of the congregation. Prizes were distributed to the most deserving of the scholars, and the music-class sung several pieces with great proficiency. A magic lantern, kindly lent for the occasion, also contributed to the amusement of the younger portion of the audience. On the above occasion the Rev. John Jeffrey, the pastor of the church, was presented by the ladies of the congregation with a handsome pulpit gown and cassock. Mr. Wm. Wallace discharged the duty on their behalf; referring, in an eloquent and able address, to the great prosperity with which the congregation had been favoured since Mr. Jeffrey's settlementaniongst them. The reverend gentleman replied in appropriate and feeling terms. After thanks had been given to the ladies, this interesting meeting was brought to a close with the benediction.

FALSTONE.-A Fruit Soirée, in connection with Tarset School was held on the 19th of January, under the presidency of the Rev. D. M. Stuart, of Falstone, in a large Keep, now used as a barn, which was kindly lent by Mr. John Ridley, of Gate House. As the evening was very fine, the attendance was numerous, considerably exceeding the accommodation. Never, perhaps, had the spacious old Keep so many happy human faces within its massive walls. Appropriate addresses were delivered by Revs. A. S. Christie, of Otterburn, on "Beginnings and Endings"; R. Henderson, of Hexham, on "The Wants of Heathendom, and the only Remedy"; J. B. Johnstone, of Wolflec Free Church, Roxburghshire, on "The Story of James Ferguson the Shepherd Astronomer"; and T. P. Dods, Esq., of Anwick Grange, Hexham, on "The Free Church Struggle." Mr. Armstrong, assisted by a large class, sung several pieces of sacred music. The announcement, by Mr. T. P. Dods, that Henry Dods, Esq., solicitor, Hexham, had promised to convey the school property, was received with the heartiest applause by all, and especially, we doubt not, by the Treasurer, T. Thompson, Esq., of High Green. By this, and the substantial gifts of Thomas Bell, Esq., of Liver- when Thomas Henry Graham, Esq., Edpool, and Thomas Duncan, Esq., of London, the cause of education in Tarset will be materially helped. The usual votes of thanks having been given, the meeting broke up about ten o'clock.

TRINITY PRESBYTERIAN CHURCH SAB-BATH SCHOOL, NEWCASTLE-ON-TYNE .-On Christmas day the children of the above school, according to their annual custom, assembled in the church, under the charge of Mr. Hudson, the acting superintendent, and his efficient band of teachers. The children were all neatly attired, and a number of the parents and friends were also present. The Rev. Thomas Duncan, pastor of the congregation, after opening the proceedings with praise and prayer, delivered an appropriate address to the children, to which they paid great attention; after which a small book was presented to each child; and this was followed by a large piece of cake being given to each as they passed out of the church, With both cake and book they appeared highly delighted, and the proceedings terminated in a most pleasant manner. On the 5th of January, the annual tea-meeting on behalf of the school was held in the school-room. The room was tastefully decorated for the occasion, in which the skill and taste of the ladies were very prominent. The Rev. Thomas Duncan presided; and the meeting was also addressed by Mr. Hudson, superintendent; Mr. Prichard, secretary; and Mr. Duff, one of the teachers. The singing was conducted by Mr. Hewittson, and at the close of a most harmonious meeting a hearty vote of tbanks was accorded to the ladies for their valuable assistance.

HEXHAM.—On' Christmas-day, 120 children of the Sabbath school took tea in the school-room, and were afterwards addressed by Mr. George Robinson, one of the teachers, and the pastor of the church. Thereafter a numerous and happy circle of their parents and friends took tea also, and were addressed in the course of the evening by the Rev. Dr. Wylie, of the Free Church of Scotland, Edinburgh; the Rev. Messrs. Fairlie and Henderson; Messrs. Robinson, Joseph Ridley, Shammon, and Hamilton. The choir of the church added to the interest of the evening by singing from time to time a variety of sacred pieces. The ladies of the congregation having kindly provided the tables, and others having contributed money in aid of the funds of the Sabbath school, a considerable sum was thereby placed at the disposal of the teachers for a vigorous prosecution of their work in the ensuing year. On Sabbath evening Dr. Wylie conducted Divine worship, and preached an eloquent and powerful discourse. On Monday evening another meeting was held in the church, nourable nor so safe for them.

mond Castle, presided. The devotional service was conducted by the pastor of the church. On the platform were ministers of different denominations. Addresses were delivered by the Rev. Messrs. Wrightson, of Wark, on "American Revivals;" Forsyth, of Bavington, on "Serving ourselves Heirs to our Ancestors;" Stuart, of Falstone, on "Juvenile Crime, its Cause and Cure;" and Rev. Dr. Wylie on "The Waldenses; their antiquity, conflicts, and valleys." The Rev. Messrs. Wilson, Fairlie, and Cromach, of Hexham; also Mr. T. P. Dods, of Anwick Grange, in order to allow Dr. Wylie, whom all desired especially to hear, ample time to tell all he had seen and heard of this wonderful people, contented themselves with a few remarks, reserving their statements to some future occasion. The thanks of the meeting were cordially given to the speakers and to the chairman, whose apostolic, earnest, and admirable address on Christian Union, in the early part of the evening, all had felt to be timely and suitable.

ANCROFT MOOR .- A soirée was held in the above church for the congregation, on Friday, the 24th December; when, notwithstanding the very unpropitious state of the weather, a party of more than 200 assembled, and were addressed by the Rev. James Anderson, Morpeth; the Rev. A. F. Douglas, Alnwick; and the Rev. J. G. Ferrier, Stirlingshire. The Rev. John Frazer, Lowick, in the chair. The meeting was attended by Mr. Yeoman and his choir. After an appropriate address from the chairman, the Rev. J. G. Ferrier delivered an excellent address to the young, warning them against a mere profession of Christianity, without its life-giving power. The Rev. A. F. Douglas next addressed the meeting, and after some pleasing and humorous remarks, enforced in a solemn and impressive manner the high and holy duty of family worship. The next speaker, the Rev. James Anderson, dwelt upon the power of "home love" in children to the church of their fathers. He lamented that many parents seemed to have no misgiving when they wander over miles to a place of worship, and their families, a son here and a daughter there; while, in many eases, they may be anywhere but worshipping with them. Parents, too often, forget that the son and daughter, rising into manhood and womanhood, if not taught the duty and learned the practice of being men and women for themselves in the sanctuary, and sitting in the sweat of their own brow by paying for their sittings, will find seats elsewhere, which are neither so hosome remarks from the chairman upon the rapid growth and promising prospects of the congregation, the Rev. John Saybourne closed the meeting with prayer. After the blessing, all departed highly pleased with their evening's entertainment.

Soirée for the two Sabbath Schools and Day School.

On the following Tuesday the children had their treat; more than 150 assembled to partake of tea, furnished gratuitously by the Rev. John Saybourne and a few kind friends connected with the congregation. After tea they underwent an examination in the Shorter Catchism, and acquitted themselves most satisfactorily. The Rev. J. G. Ferrier then addressed them. The ouly regret that was felt, was the shortness of December afternoons.

[We notice these proceedings with unusual interest. This is a congregation which, fifteen months ago, was almost extinct; but which now, through the self-denying labours of one of our preachers, Mr. Saybourne, has reached a respectable position. If we might give our probationers a hint, we would say that while congregations are not always able to appreciate two or three good sermons, they can always understand labours of this character.—Ed. E. P. M.]

PRESBYTERIAN CHURCH, WOOLWICH .-On Tuesday evening, January 4th, the congregation of the Presbyterian Church held their annual meeting in the school-rooms adjoining, for the purpose of hearing the report of the affairs of the church during the past year. The Rev. W. M. Thompson, the pastor of the congregation, was in the chair. After tea the business of the meeting was opened by praise and prayer, followed by an interesting address from the chairman. Dr. Rutherford then read the financial report, which gave a very en-couraging account of the affairs of the church; after which, Mr. Blest read the general report, which referred to the operations of the congregation, and indicated what the office-bearers wished to do in undertaking the various works of Christian usefulness that, as a congregation, they ought to perform. The continued and great success of the day schools was shown by quoting the highly favourable reports of the gentlemen who had examined them during the past year. The opening of the new road on the south side of the schools had entailed considerable expense, by the necessity of enclosing the property, but a grant having been obtained from the Local Board, the office-bearers of the church had begun to build a substantial wall, trusting that by

would be met. After reading the report, Mr. Blest spoke on several of its details; and, referring to the various losses the congregation had experienced by esteemed and liberal friends being removed, paid a well-merited tribute of respect and affection to the late Mr. Stone, of Charlton Grove, who had gone to his rest within the last few days. Mr. Dingwall then addressed the meeting on Christian sympathy, and after stating how highly they all valued their respected minister, he, in the name of the ladics of the congregation, presented Mr. Thomson with a beautiful pulpit Bible and Psalm Book, as a mark of their regard and esteem. Mr. Thomson feelingly acknowledged the gift, and requested the congregation to aid him with their prayers, that he might be enabled faithfully and affectionately to declare the message of God from this sacred volume. The Rev. G. J. Duncan, of Greenwich, after expressing the pleasure he had received from what he had seen and heard that evening, gave an earnest address on what should constitute a living church. Mr. Roxburgh spoke on the benefit of the united efforts of a hearty congregation. Mr. Renwick gave an address on the great importance of Sabbath school instruction, and entered into pleasing details of what the Sabbath classes were doing. Mr. Mutch moved, and Mr. Warren seconded, a cordial vote of thanks to the ladies for organising this meeting. At intervals, during the evening, several pieces of sacred music were sung in a most efficient manner.

PRESENTATION.—The Rev. M. Davison has received from Archibald T. Ritchie, Esq., Greenwich, a set of exceedingly chaste and valuable communion cups, for the use of the Presbyterian Church, Birdhopecraig.—Northern Daily Express.

CHINA—AN EVENING AT PIHCHUIA.

what the office-bearers wished to do in andertaking the various works of Christian usefulness that, as a congregation, they ought to perform. The continued and great success of the day schools was shown by quoting the highly favourable reports of the gentlemen who had examined them during the past year. The opening of the new road on the south side of the schools had entailed considerable expense, by the necessity of enclosing the property, but a grant having been obtained from the Local Board, the office-bearers of the church had begun to build a substantial wall, trusting that by their own contributions, with assistance

The boatmen would not return to Amoy with them, but showed them much kindness, taking off their clothes and insisting on their putting them on to prevent their catching cold. But you must read the account of their visit to the station in their own words, keeping in mind that the pastor referred to was Mr. Douglas:—

"Running with a fair breeze, in the course of an hour or so we reached Pihchuia, and were led by the boatmen, amidst the cheers of the small boys, to the missionary chapel. Our guides conducted us through the Chinese chapel, up a ladder to a room above, where a teacher was instructing a class of boys. The learned man, when he first saw us in our dirty dress, and a mob rushing in at our heels, felt annoyed; but as soon as he heard that we were peaceful inhabitants of Amoy, who had met with an accident while on a boat trip, his countenance immediately assumed a bland expression, and he invited us into his room, and made us recount to him, as well as we could, our accident, while he sent to have our clothes dried. converts came to have a look at us, and amongst them an old respectable-looking man, who was somewhat deaf; and when the rest explained to him what had occurred, he turned to us and said, in a serious tone, "You ought indeed to be thankful to the Almighty for having spared you from a watery grave!" After we had chatted some time with our visitors, we were shown into a small private room, with a table, a couch, and a couple of bamboo chairs; this we were told was the missionary's private apartment whilst he taught amongst them. On the table was laid a dinner, half Chinese and half English, and we were left alone to dress and enjoy our meal. Our long subjections to moistening influences had given us extraordinary appetites, and we did our duty well to the good things set before us. Before it grew dark we expressed a desire to go away. for a walk, and were led through the village to a secluded path by the river's The streets have not much to recommend them, but the country was green and pretty, and quite a pleasant change from the barren hills of Amoy.

"On our return to the missionary dweiling, we had a cup of tea, and then a gong was beaten, and some of the converts came in to ask us if we would attend evening worship. We of course gave a willing assent, and stepping into the hall, found a company of about twenty gathered round a table, with books before them; two seats were left vacant for us at the bottom of the table, which we took possession of. The teacher at the head of the table began the service by giving out a hymn, which was sung by the company under his precentorship. The Bible was then opened, and each one read a verse of the chapter in his turn; an explication of the chapter followed; after which all fell on their knees while the good man prayed. My knowledge of the local dialect is not very great, but I knew enough to understand that he returned thanks for our deliverance from a watery death, and also that he prayed for the safe passage of their pastor, who had left them for a visit to the North. We were exceedingly pleased with all we witnessed, and came to the conclusion that the only answer we could in future return to the cavillers at the progress of Christianity in China would be, that we only wished that half the Christian assemblies we have seen at home could evince a portion of the sincere and true devotion in worship of the small body of converts in Pihchuia. What the heart is, it is impossible for man to know, unless he judges from the external demeanour.

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"As soon as the service was over we retired to our small room; and being very anxious to return to Amoy, we inquired whether we could not hire a boat to take us back. The owner of a boat was summoned, and he agreed to start as soon as the tide turned, which would not be till midnight. We talked with the people that came to see us, and smoked incessantly to pass the time Midnight seemed a long time approaching; at last, to our intense relief, we were told that the boat was ready, and were lighted through the streets to the river side, many of our friends following to take leave of us as we embarked."—Juvenile Messenger.

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